FRAGMENTS OF SS PSYCHO-SOCIAL STRATEGY MANUAL

BERSERKER
BOOKS

Note: This work is machine translated

FRACTION OF THE PSYCHOSOCIAL STRATEGY MANUAL

FOREWORD

This manual has been developed to update WEWELLSBURG comrades in new aspects of the SS Strategy. It is the result of a long effort carried out by specialists from various branches of knowledge all oriented towards a precise objective: establishing a SYSTEMATIC of the SS Strategy

The benefits of such an effort are clearly evident; If it is possible to SYSTEMATIZE the SS Strategy, much of it could be presented in the manner of an axiomatic science and would then enable intellectual access to lay people. Until now, to master elements of the SS Strategy, it was necessary to receive the Hyperborean Initiation in Wewellsburg but, **Faced with the imminence of Total War, we have been persuaded to consider the possibility of instructing UNINITIATED comrades for this only time.**

This is how, in response to the mission entrusted by the Führer, to the SS, we titled the science that we present here for your consideration Psychosocial Strategy. But such a title should not be misleading: the only “Strategy” of the Third Reich is the General Strategy of the Führer. The Psychosocial Strategy of the SS is a particular or “field” strategy, only applicable within the framework of said General Strategy, under the leadership of the Führer and thanks to the racial conceptions provided by the Hyperborean Wisdom of the Thulegesellschaft. As noted, there are several conditions for this effort to be fruitful, as explained more fully in the different sections of this manual.

Until the end of the 18th century, and until Clausewitz, all military theorists made strategy a “law of war,” preferring to call “political” the set of actions coordinated by a nation in times of peace. This dualistic conception arose

from the erroneous belief that only war implied the existence of CONFLICT, or, in other words, CRISIS was recognized when it was inevitable. Therefore, strenuous efforts were made to maintain “peace”, that is, to avoid armed conflict, but everything that arose from diplomacy was a dead letter from the hostilities because two “ideal” states were separated manically and artificially: the war and the peace. The Latin proverb SI VIS PACEM PARABELLUM was, of course, considered immoral.

Two events from the 19th century change this panorama. The first originates in the French Revolution and the Napoleonic Wars when, illuminating the appearance of “nationalism” in Europe, people burst in to actively participate in the war. More than the iron discipline of the troops, professional and traditionally under the command of a Noble or Lord, the “morale” and “patriotic fervor” of the soldier is now important, considered nonetheless as a mass or crowd. The mercenary combatant disappears, swept away by fervent people who want to participate in the conflicts to “defend their borders,” their “national flags and symbols,” or their “national traditions,” all concepts that a day before no one knew. As a consequence of this popular participation, wars become “total”, involving the entire population in the conflict.

The second fact is constituted by the philosophical and doctrinal formulation that Karl Marx and Federico Engels postulate when proposing the CLASS STRUGGLE, as a permanent conflict in History, and its dialectical “synthesis”: the dictatorship of the proletariat.

According to these authors, the accumulation of wealth in the hands of an increasingly greedy bourgeoisie strengthens that social sector or “class” which generates, due to the ruthless exploitation that must be done to the producer worker and by laws of surplus value typical of financial capitalism, a new miserable and “dispossessed” class: the proletariat. Since it is, according to Marx, a “law of nature”, such as “the law of gravity” or the law of Ampere.

re, the “proletarian class” and the “capitalist class”, dialectically opposed, end up confronting each other, which is the way in which the “opposites” resolve their conflict. From this confrontation between a thesis (capitalism) and an antithesis (socialism) the synthesis arises, this is scientific socialism or communism with its inexorable political consequence: the destruction of the capitalist class and the seizure of power by the proletarian class.**Both events, the advent of “bourgeois nationalism” and “scientific socialism”, are part of a satanic plan.**which is systematically applied from all corners of human society by thousands of members of the synarchical Secret Societies and by the Jews, “chosen race” of Jehovah-Satan.

What is the objective of the synarchic plan when raising the two aforementioned facts? Force the SOCIAL LEAP from EVOLUTION to REVOLUTION. That is to say, “evolution” being a law by which the material “creation” of Jehovah-Satan is governed, the “revolution” aims to accelerate previous evolutionary processes, “matured by the action of time”; and arrive at permanent social “changes” that facilitate the conclusion of the synarchic plan with the founding of the World Government of the Synarchy.

A clarification: these revolutionary “changes” are purely MECHANICAL and have nothing to do with the “charismatic mutations”, extracted from the Hyperborean Wisdom, which we will study in the Psychosocial Strategy.

Returning to the two aforementioned facts, it can be understood, in their light, that the traditional concepts of “war” and “peace” are disrupted. “Nationalism”, the perception by the mass of the people of the NATIONAL BEING, their active participation, ALTER THE DISCIPLINED AND GEOMETRIC DEVELOPMENT OF THE WAR until then, giving rise to the appearance of battles of annihilation, with disorganized but very numerous troops. .

The “social revolution”, the uprising of the proletarian and peasant masses, the “red unions”, the entire subversive machinery.

sitive and revolutionary of Marxism, ALTERED THE DEVELOPMENT OF PEACE until then, giving rise to the appearance of the "proletarian combatant" and its "fighting tactic": terrorism. If any citizen can become a "revolutionary" and fight against the state, it is understood that a society lives, starting with Marx, in a state of permanent war since "defense" is a mode of war and every modern state will arrange the way to defend themselves from their internal enemies in "peacetime".

New ways of waging war between nations and a global agitation of the masses, induced to unleash the revolutionary war called precisely international, speak of the disappearance of the precise limits into which war and peace were previously divided. It is a new strategic conception that was imposed in the 19th century, whose characteristic is the change in the objective of the struggle: before it was common to fight for the right to territorial sovereignty and the power emerging from such situations of force, an objective that hardly changed. in the "wars of religion". Based on the two facts mentioned, the confrontation will be by IDEO-LOGIES. Strategy thus began to play an important role in nations that have lost sight of the limits between the state of peace and that of war and that struggle to impose their ideologies on the adversary or free themselves from enemy ideologies. The totalizing strategies of the modern powers, at the end of the 19th century, have absorbed politics, the economy, military action, etc. and they form large and complex action plans in order to meet national or synarchic objectives. It could be said, taking into account this new dimension of the strategy, that**""The external conduct of a nation is a faithful expression of its totalizing or general strategy."**

From what has been seen so far, it can be inferred that a space has been annexed to the theater of operations of a modern war that it did not previously have: the "civil" sphere on the physical level and the "mental" sphere on the psychic level. The struggle continually changes field or, rather, invades other planes: the soul of nations, the collective psyche, the personal unconscious, all suitable terrain.

for the new strategies of revolution and counterrevolution. It is important now to have the "conviction" of the "mass man", with his behavior in the "organized crowds".

NEW WEAPONS thus emerge for this modern war of ideologies: propaganda, psychological action, agitation, etc. Their tactical objective is no longer to kill the body but the spirit; overwhelm it with the "power of contagion" of subversive and revolutionary or bourgeois nationalist ideologies; implanting in the "interior of man" recurring ideas that work mechanically, making him a more abject slave than the proletarian slavery that Marxism seeks to conjure.

And these fearsome weapons are no longer created by military engineers but by thinkers: philosophers, psychologists, sociologists, etc. who investigate gregarious phenomena, discover relationships and postulate laws. It is established, for example, that the collective behavior of the masses obeys emerging impulses from the UNCONSCIOUS and, being the CONTENT of the**unconscious composed of a SYMBOLIC material, it is necessary to resort to laws of ANA-LOGY for its interpretation and praxis**. With this INSTRUMENT OF ANALYSIS, the analogical interpretation of semiotics, **A COMMON element is sought among the members of the group to OPERATE ON IT or REPLACE IT if possible.**.

This common element, whose understanding and mastery would give unsuspected power to the leaders of peoples,**It's the Myth**. But not only the Myth is an important object of study but also**its "scope of action"**, which has been known since as old as humanity itself, that is, the**"collective soul" (G. Le Bon)**, also called "gregarious spirit" (L.Charpentier), **"psychoid collective unconscious"**(CGJung), "egregore" (E. Levi), "group soul" (Max Heindel, R. Steiner or other synarchs), linga sharira (Vivekananda and Patanjali).

The Sinarquia, which decides to launch its final offensive in the century XX, presents a strategic front composed of three tactical wings

cas: to the right, to the liberal or Judeo-liberal wing with its Masonic Secret Societies and foreign political apparatuses; in the center, the Zionist wing which is eminently Jewish and brings together hundreds of secret organizations such as the B' NEI BRITH; and to the left, the Marxist or Judeo-communist wing with the entire apparatus of subversive and revolutionary world terrorism.

This formidable strategic front's main objective is to take over, physically and ideologically, the nations and peoples of the world to organize, at the end of the 20th century, the World Government of Synarchy. In the execution of the Synarchic Plan, all the “black” variants of modern war are contemplated, from the collective idiotization of “bellicose” nations through the massive administration of drugs, to outright genocide, through the always useful**communist bolshevisation**, which has given such good results so far.

All this is possible because the Synarchy masters truly effective psychological action techniques, has contagious “Myths” such as that of the “general strike” or “social equality” and has the invaluable help of the Secret Societies entrenched in everything. the social fabric of humanity. And also because of the character of “Hidden Hierarchy” of Jehovah-Satan that the Synarchy displays, which is already, in fact, a Secret Government of the Earth, from its center “Shambalá”.

Against this diabolical Plan, the Hyperborean Siddhas WOULD NOT INTERVENE if it were not for the mediation of the most enlightened viryas of humanity who cry out, in the mystery of the Minne, for the lost heaven.**Hyperborean Wisdom says that, even if it is only one, among millions of lost viryas, the one who calls out to the Siddhas and Christ-Lucifer, will be guided in the eternal return towards an inner route of redemption.**. In this case, it is an entire race that is trying to transmute their miserable condition of slaves to which the Demiurge Jehovah-Satan has subjected them and that has CHOSEN a Führer to lead it to victory.

But this Hyperborean race, which claims its Luciferic redemption, is no longer the “Aryan race” but almost all the branches that make up the great white Indo-German trunk and some parts of the yellow and black race. And the Führer, recognized by all as the leader of the Hyperborean peoples, is the bearer of the General Strategy that ensures final success.

We have reviewed the appearance of a “new synarchic strategy” in the 20th century.XIX , characterized by an ideological confrontation, that is to say that the objective of modern war is no longer “annihilation” (Napoleon) or “imposing our will on the enemy by an act of force” (Clausewitz) but “imposing our ideology on the enemy” ; theme that will characterize modern conflicts where the synarchic indoctrination of the masses will be considered essential. This “fight”, as we already said, is forced by the Synarchy to generate the dialectical game of ideological opposition and thrive with the resulting synthesis.

The Führer has decided in this circumstance to wage a total war against the Synarchy in its three wings, but accepting the "laws of the game" proposed, that is: the ideological struggle, without revealing the real objective of his General Strategy. This highly secret objective is also incomprehensible to the Pasu and other members of the Synarchy, since it consists of the double purpose of seeking the collective mutation of the race and putting an end to the Kaly Yuga.

It will not then be an ideological opposition that is raised but rather a conflict of ESSENTIAL PRINCIPLES: Hyperborean Wisdom opposed to Satanic Synarchy.

The Führer's General Strategy is only known in its entirety by him and all other strategies, political, economic, diplomatic, PSYCHOSOCIAL or military, are partial strategies that can only respond for themselves in the plans and tactics established to achieve their objectives. own. The objectives of each particular strategy or “field” are set by the Führer in accordance with the SECRET PRINCIPLES of his General Strategy and are carried out by social bodies duly constituted for this purpose;

a Foreign Service to fulfill a “diplomatic strategy”; a Ministry of Agriculture for part of an “economic strategy”; a Directorate of Race and Colonization for a “social strategy”; a Youth Ministry for an “indoctrination strategy”; a Ministry of Propaganda for a “political strategy”, etc.

In this context of field strategies, the Psychosocial Strategy of the SS that we will study in this manual must be located, and which has the objective of ESTABLISHING TECHNIQUES AND METHODS OF CROWD CONTROL BASED ON HYPER-BOREAL WISDOM, making clear the IRREDUCTIBLE DIFFERENCE existing with the synarchic strategy.

This manual deals, now we can say it more precisely, with the principles and laws of the SS Strategy, developing the topics from easy-to-understand levels to delving into the most complex aspects of Hyperborean Wisdom. We hope, then, that the comrades of Wewellsburg like it and that they fill out, at the end of reading it, the attached form to know your opinion, remembering again that if it is positive, the dissemination will be addressed, uninitiated officers, of these secret techniques.

Representation of a war in ancient times. A large group of soldiers forming a “gregarious spirit” or “egregore” of the military type.

SECTION III

ABSOLUTELY PROFESSIONS

COLLECTIVES

Let's make a conceptual summary of what we saw in section II, before continuing.

We already know**what it means to be professional: the link between oneself and society, according to an archetype**described; therefore, raised awareness, in the training plan, which**It consists of a "specific knowledge" (being) and an "appearance of knowing such knowledge" (form). The so-called professional ethics, for example, corresponds exclusively to the sphere of appearance (form).**, as well as all prevention of a moral order (idea of "service", "good" use of science, etc.) since**pure knowledge (being), as such, is universal and amoral**. We also study**the risk of psychic inflation and identifying with the professional archetype: the loss of individuality**. We also said that this risk is reduced by establishing a **SOCIAL TIME (schedule) in which the man adopts the professional "form" (appearance) and exercises it effectively, after which he resumes his current personality**. The limits of that SOCIAL TIME unconsciously act as a psychic fence for the overflows of the archetype. We conclude then that the "normal" thing is for man to set the limits, if not of his conscience, at least of his profession, and, in fact, millions of men behave in that way.

But can this always be done?**Is it absolutely possible for all professions to escape identification with the collective archetype?**

For the vast majority of human professionals it is, but there are activities that, while still being professions, cannot be included in the general case considered. For example, an artist

ta are you a professional? In a way yes; He exercises a trade, perhaps profits from his art, fulfills a social role; there is, in a word, being and form, knowledge and appearance. But, it is said, an artist never stops being one and**It is obvious that no one can really be a poet only at a certain time.**. The same goes for the painter, sculptor, musical composer, etc.

This difficulty is alleviated by saying that the artist is a professional who surpasses the profession by virtue of being in possession of a**" CREATIVE CAPACITY". This is how we distinguish between the musical composer and the performing musician, between the copyist and the painter.**, etc. To a professional (technical) base the artist adds creative inspiration.

And what to say about the priest(priest, rabbi, pastor, ayatollah, etc.) professional? Here the question becomes more acute,**But it is said that to a professional base (knowledge of dogma, worship, rites, etc.), the priest adds a MYSTIC VOCATION that puts him in contact with divinity. Of course a priest always is, at all times and places.**. And we all accept this without thinking. Another example:**Is a soldier professional?**We are as in the previous cases of the artist and the priest, but here there may be some uncertainty due to the abuse of the term "professional" in military jargon. It is said, for example, "the soldier is the professional of war" and one always speaks of "professional soldier" although it is not clear what is meant by that. A vulgar meaning of**The term profession refers to someone "who makes a habit or profession of something."**that is, one who lives from a profession or trade; This interpretation is surely the cause of the misuse of the term.**Because a soldier is always a soldier, just as a priest is always a priest and an artist is always an artist.**.

Finally, the same can be said of the judge, who is not only a public office**because no one is a judge if they do not have a "sense of justice", something that cannot be taught in the training plan and that, in fact, differentiates them from the simple lawyer who**

only know the law. And so we also say that a judge is always a judge.

We could expand, but with what has been said**It is understood that in all the cases cited, the professional level is exceeded by the personal contribution of a transcendent virtue.**: the artist with his inspiration, the priest with his mystique, the judge with his sense of justice, the soldier... what transcendent virtue does he have to affirm that he surpasses the professional level?

Before answering, we will say that from now on we will take for the analysis the figures of the priest and the soldier because “the judge” is a figure of recent appearance, with his functions (legislator) being fulfilled in ancient times by some of the first two. or by “the King”, another figure that shares the previous concepts. The artist on the other hand is atypical for our purpose.

With this clarified, let's go to the answer. We will say that the Indo-Aryan peoples, who make up the ethnic substratum of what is called**WESTERN CIVILIZATION**, they had the very old concept that**Society must be organized based on the harmony of three collective functions: priestly, royal and warrior.**. In India this concept is the basis of the caste system corresponding**the Brahmanical caste to the priestly function and the Kashatriya caste to the royal and warrior function**.

These functions are linked to collective archetypes, that of course**They are not described in any training plan but can be seen portrayed in the great mythical figures** (usually divine, sometimes historical). For example, we have for the royal function, **God-kings such as the Greek Zeus, the Roman Jupiter or the Hindu Pandú**. For the**priestly function, for example, the Greek priest God Hermes or Iranian Zoroaster**; and**for the warrior function, hero gods such as Indra in India or Mars in Greece and Rome, etc.**.

And here we will specifically answer the question:**As long as the soldier is defined by the warrior function, he will participate in a transcendent way in the manifestation of a mythical archetype, he will come into contact with a warrior deity and surpass the mere professional level. This is why the priest and the military are analogous, both depend on a MYSTICAL to transcend the vulgar level of social and professional convention.**, something they will achieve as long as they "adjust" to the requirements of the collective archetype or the Myth.

We have said on the one hand that society protects (limit) the professional by regulating SOCIAL TIME (schedule), **avoiding excessive identification with the collective archetype and on the other hand, priests and soldiers escape this protection**demonstrating a typical permanence beyond all SOCIAL TIME, a fact that is accepted by all and even encouraged. No one would think of a "professional" military man who is not such a thing outside of his schedule and refuses to act as any professional can do, for example, a lawyer consulted "after hours"; The same goes for the priest. It is appropriate to ask again: why is this so; Why does society regulate SOCIAL TIME for some professions and eliminate it for others (or "weaken" its limiting meaning)? The answer is simple. **In Western society, direct heir of the Indo-Aryan tradition, all professions must be regulated by SOCIAL TIME, except those that are within the priestly, royal or warrior functions since these functions constitute the foundations, the scaffolding, above all the one on which society itself is built**.**"Full time" men are needed here;**and the elimination of these temporary limits on professional action**makes it almost impossible to discover the "man" who is "behind" the soldier or priest**. In fact, this identification is deliberately sought because although the members of society can exercise professions only in certain SOCIAL TIMES, the same society, with its priestly, royal or warrior functions, must exist at all times in the same way as the members in whom it belongs. has delegated that function (priests, kings, warriors).**Exists**

then a loss of individuality in the priest and the soldier in favor of assuming a permanent collective function. Society compensates for this "loss" by accepting, or demanding, from the priest and the soldier a decrease in individual responsibility in the fulfillment of their function. Thus the priest will say: *""If I say it, God says it."*, something that no one will argue. And the soldier will be able to say: *""I follow orders"*, something that no one will try to verify. Individual responsibility is relative to performing a collective function, the complete opposite of a professional whose activity takes place in a specific SOCIAL TIME (schedule), who must respond responsibly and individually for everything he or she does or says.

There is a "loss" of individuality and society compensates for it, as we have seen, but this loss**Does it mean that priests and soldiers are largely possessed by a collective archetype? Without a doubt the answer can be affirmative.**Well, all our analysis shows it and**This fact constitutes one of the laws of the Psychosocial Strategy**.

The problem here (and the key to the whole issue) is that **The collective archetype to which priests and soldiers conform is in the collective unconscious**. Something very different from the case of the professional collective archetype which, we already saw, is "described" in the training plan and therefore raised awareness.

The professional rarely exceeds the limits of said "description" since he must preserve the "form", the appearance, and on the other hand, he can easily get rid of this mask, if he has not essentially identified himself, outside of SOCIAL TIME. This leads us to the following statement:**"In the professional there is a PREDOMINANCE OF BEING OVER FORM, of knowledge over appearance. In the priest or soldier there is a PREDOMINANCE OF FORM OVER BEING, of appearance over essence."**.

Thus, the improvement (real progress) of a professional occurs at the level of intellectual knowledge., of wisdom,**what corresponds to the being of your collective archetype**. The shape (appearance)

professional knowledge) is a “fixed” condition, socially established and subordinated to being (knowledge). Only a “wise man,” who has far surpassed the level of professional knowledge, is allowed to “neglect appearance (form).”

On the other hand, the periods in which there is an “advance” of the warrior function over others (militarism, military State, Empire) are characterized by the exaltation of military “forms” (showy uniforms, display of war tools, proliferation of flags and banners, etc.). The same when the priestly function exercises temporal power, an exaltation of purely material religious “forms” is observed (rich ritual clothing, magnificence in temples, etc.).

Exaltation of the form we say, what about the being in this collective archetype of the priest or soldier, which belongs to the collective unconscious?**The being is subordinated to the form, as in all cases in which a transcendent being is to be revealed or discovered.**through semiotics or analogy.**An unconscious archetype can only be “seen” collectively in the world through its symbolic projection onto the concrete.**; but this projection will be fundamentally “formal” in order to capture the being in the limits of the form, to anchor it in the world, awaiting its subsequent emergence.**That is why in religious or warrior activities the formal is exaggeratedly exalted over the essential, to magically force the manifestation of the archetype.**.

A priest who must undertake a missionary action will appear with habits or tunics of a suitable color, carrying sacred signs, demonstrating ascetic virtues, etc. Because believers, in the presence of this formal image, will project their own unconscious religious archetype, transferring the attributes of the archetype or the Myth to the priest..

Before religious initiation (intimate contact with the myth) every adept is “formally instructed”because without prior preparation there is no guarantee that asceticism will occur; is

necessary to form an entire symbolic scheme,**CONVERT ONESELF INTO A SYMBOL, so that the archetype, myth or divinity manifests. This is also the principle of RITUAL and CEREMONIAL (religious or magical) which aims to achieve, through an arrangement or order of external actions (formalism), the transcendent content with the divine.**. But job of a rite pursues a more complex objective than mere individual experience; Through a certain ordering or reordering (new order) of the concrete world (material plane), the aim is to produce a transformation of it, making it similar to the other world (spiritual plane) within the formal limits of the ritual action.**If the ritual achieves its objective, it will be able to generate, first of all, a special "climate", perceptible to all the officiants (and sometimes even to a lay spectator), which "is not of this world". This is the "sign" that it has been transcended completely, that two worlds have made interference, intersection or contact. From there the door is "open" for multiple individual and collective experiences.**.

On the other hand, the shape of the shield, the design of the sword, the ornaments on the helmet(feathers of sacred birds, studded with "magic" stones, etc.),**the clothing, everything contributes to drawing a highly symbolic warrior "form" that has the double purpose of awakening combative virtues in those who wear it and instilling fear in the enemy. To this presentation are added individual (and collective) combat techniques with a lot of influence from those rhythms and cadences of nature that, due to their nature of violence or aggression, can awaken primordial fears in the enemy.**. The warrior will "move and roar like a panther"; He "will run faster than the wind"; his "cry will be fearsome as thunder"; his arm will have the "strength of the bear"; etc There is also **warrior rituals with the practice of dances that resemble the flight of the eagle or the leap of the lion**; with the emission of onomatopoeic sounds of nature; with the intervention of fire, etc. Doing this way**everything possible to evoke the collective archetype of the warrior**, which here will be without any

no doubt a divinity, a God of war.

It is clear then, the importance that the form has in the institutionalization of the priestly or warrior (military) function and why it is so.: because society must ensure the effective manifestation of collective archetypes that are in the collective unconscious.

The guideline of the extent to which the collective archetype of the priest or the military man is in the collective unconscious is given by the fact that in historical periods in which power is distributed evenly in the three functions: priestly, royal and warrior, we see the mass of the people identify collectively with the king, the priest or the warrior who holds such power.**A people can become "spiritualized" or "militarized" by the synchronic updating of a collective (unconscious) religious or patriotic archetype, but a people will never advocate, engineer, or medicate themselves.**(conjugations are valid)**because these collective archetypes are conscious**, are described, and their action is controlled by SOCIAL TIME (schedule).

Finally, let us note that all the aforementioned "formal" attempts, which were made to evoke the unconscious collective archetype of the priestly or warrior function, would be useless if an adequate MYSTICS were not available. Let us specify the meaning that said term has, according to Hyperborean Wisdom.

Formal appearance of the collective archetype of the warrior.

SECTION IV

THE HYPERBOREA MYSTICAL,

MAGICAL-SOCIAL ENGINE

Mysticism is an attitude of man towards Divinity; attitude that leads to an ultimate inner experience called MYSTIC ECSTASY(or MYSTIC UNION)**in which a personal bond is established between man and God**. For the mystical attitude to conclude in mystical ecstasy and the transcendent inner experience to materialize, there must intervene**a mediating agent called CHARISMA**.

Let us remember that the mystic is not "initiated" and therefore profane, but the transcendent experience that he pursues and obtains **He belongs to the highest order of esoteric gnosis, so the CHARISMA must clear him, as in initiation, of all the obstacles (rational, moral, biological, etc.) that stand between him and the Divinity.**. The charismatic agent intervenes in an apparently gratuitous and contingent manner on certain mystics, making this intervention so incomprehensible or inscrutable that some profane thinkers attributed it to the whim of God, precisely calling it "the gift of God" or "divine grace." But Hyperborean Wisdom, whose pale reflections survive in some esoteric traditions, affirms that the **CHARISMATIC AGENT**He is perpetually present on a plane "absolutely transcendent" to the immanent world of matter and is called PARACLITE.**It is what Christian theology has called the Holy Spirit, mistakenly including it as one of the "persons" of the trinity.**, that is, an aspect of YAHVÉH-SATAN. **The Jewish Kabbalah also perverts the absolutely transcendent character of the PARACLITE, linking it to the pantheistic immanence of YAHWEH-SATAN**. We will see later a definition of the PARACLITE when studying the Hyperborean Metaphysics of the THULEGESELLSCHAFT; For now we continue to specify the concept of MYSTICS.

Hyperborean Wisdom teaches that**The Paraclete (or CHARISMATIC AGENT) is sympathetically linked to the blood, to a REMINISCENT CONTENT**which it possesses in some beings and which is called MINNE.**Hence the apparent lack of "worldly logic" in the manifestation of the charismatic agent, since it only intervenes in those mystics who have "felt the reminiscence" that the Minne grants.**blood. The thing is that not everyone can feel the Minne and many who feel do not know what they feel.

To feel the Minne is to access its gnostic content and this is only achieved when, immersed in the mysterious torrent of blood, there is a reunion with a forgotten truth, that is, made unconscious.. This reunion is not necessarily a memory but**the reminiscence of one's own lost divinity (VRIL) and the intimate certainty of belonging to another order of spiritual existence for which matter is odious and the reality of the world essentially evil. Reminiscence is immediately followed by infinite nostalgia that can only be mitigated by the hope of return.**.

The Minne, then, is not so much memory as reminiscence and even nostalgia that must be experienced intimately as a prior act to the mystical ecstasy, which is reached through the charismatic mediation of the PARACLITE.. That is why Hyperborean Wisdom supports a broader concept of charisma in the sense of a PERSONAL ATTRIBUTE that can be conquered and developed for the benefit of oneself and the race. Personal charisma would be in this case "the sensible effect resulting from the causal intervention of the charismatic agent or Paraclete, in mystical ecstasy; ecstasy that is only possible to experience if one has previously experienced the sanguine Minne, that nostalgia." From this concept there is a whole**secret technique, which allows the development of personal charisma, based on the possibility of accessing the Minne through the "Hyperborean Principle of Blood Purification". This principle refers to the ASTRAL BLOOD (FAN-HEMA) subtle complement of physical blood and intermediary between the spirit and the physical body. According to this principle, the**

Minne is not present in all anthropomorphic beings but in those “descendants” of the Hyperborean Cosmic Race of Christ-Lucifer, the only ones who deserve the description of men or viryas, but even in these there are various degrees of impurity in the ASTRAL BLOOD orFANHEMA that hinder or prevent access to the Minne and**its liberating nostalgia**. It is then necessary to purify the astral blood so that the “contained memory” of the Minne can manifest. This is achieved through Secret Techniques that contemplate the possibility of knowing exactly if the man is of Hyperborean lineage (virya) and, if so, what degree of impurity in the astral blood obscures the "contained memory" of the Minne.

The Hyperborean Wisdom affirms that, if a Siddha wishes, during the Kaly Yuga or Dark Age, to recognize the Hyperborean lineage in races degraded and degenerated by the "BLOOD IMPURITY", with a view to their purification and regeneration, he only has seven possible ways, one of which is the effective possession of the GRAAL.**The Secret Techniques, which are also seven, one for each path, make it possible to purify the astral blood to such a high degree that they can cause the transmutation of VIRYA into SIDDHA.**, that is, of the semi-divine man in Divine Immortal Hyperborean.**We can assure in this regard that Dr. Jung's Topological Individuation Technique is one of the (7) Hyperborean Secret Techniques adapted by him for use in the West**.

In another order,**It is also possible to develop the personal charisma of a leader so that, in leading a people, he or she can exercise that charismatic fascination of great leaders over the mass of the people.**. Even a ruling elite could be charismatically gifted if there is some way for the selection of the VIRYAS and the Secret Technique is applied.

We will clarify now**a widespread error that consists of analogously relating personal charisma with physical magnetism**, in the belief that this one behaves like that one. In

In this crude scientistic analogy, the charismatic man has an internal “force field” that is perceived by other men thanks to the “interference of fields” that occurs when placed in his vicinity. It is then said that such a man possesses “personal magnetism” and charisma, like the forces of action at a distance in physics, is associated with the notion of magnitude and spatial extension. Hyperborean Wisdom teaches none of this, but affirms instead that**The personal charisma that a leader “transmits” collectively to the masses is actually perceived by each individual, thanks to a phenomenon of synchrony. This is the reason why personal charisma, no matter how intense it may be, is never infallible, but only affects those who, due to their spiritual lineage and degree of blood purity, that is, due to the quality of their Minne, can perceive it.**to a greater or lesser extent. But this perception is not merely sensible but eminently transcendent and spiritual, as corresponds to a superior personal virtue, which is charisma and not a blind and deceptive force.

We now have a better defined concept of what a mystic (of Hyperborean or virya lineage) is. Hyperborean Wisdom assures that every virya, no matter how impure its blood may be, has potential mystical conditions that can be “awakened” and appropriately oriented for the benefit of the individual and the race.

This “awakening” of mysticism can be induced by the personal charisma of a chief (FUHRER), leader or guru, especially gifted.. In fact, all the founders of religions and even the founders of simple religious orders, for example, had a great personal charisma that allowed them to gather around them people of the most varied condition, who felt

aunt “raptured” towards the new faith[1].

This charisma, which leaders possess to a high degree and which seems to be an indispensable element to guarantee success in leading communities and founding lasting collective organizations, is the principle on which a Mystic is based. In effect, a Hyperborean Mysticism or simply Mysticism, is always the collective perception of a charisma that in turn can be supported by the presence of a visible leader or emanate from a small group of hidden people. Let's clarify this.

When talking about the esoteric and the exoteric, it is often said that the second is the profane expression of the first.**Just as a religion is the external, profane, EXOTERIC aspect of an ESOTERIC, internal, initiatory SECRET DOCTRINE.**, jealously guarded by priests or gurus from whom the charisma perceived by the faithful emanates, which is called MYSTICS. But, although this is a true fact in the perpetuation of religions, at the beginning of the religious movement there may have been a single leader (Muhammad, Jesus, Manes, Saint Francis of Assisi, etc.) possessed of a powerful charisma and expositor of a revealed Truth. Intellectually attracted to this Truth, but, fundamentally,**persuaded in their credulity by personal charisma, men group harmoniously together with that CENTER OF POWER which is the leader**.

In these and all cases, Mysticism is the expression of a charisma that, perceived by many, acts as a binding or ordering agent around the OBJECT of Mysticism (leader, church, doctrine, country, etc.). Let's look at an example.**An army can be very well equipped and organized, but demonstrate mediocre performance in operations. The presence of**

(1) *Cardinal Suenens says: Monasticism, in its constitutional beginnings, It is indeed a charismatic movement. The asceticism that he proclaims is conceived as a victory of the Holy Spirit over the dark powers of the world, of the flesh and of the devil. A new Pentecost?*

Descleé de Brouws Publishing House - Spain

A charismatic boss will reverse this situation by introducing an appropriate Mystique in order to increase operational performance that ensures victory.. To do this, he will appeal, in principle, to patriotism or faith.**In reality, the conceptual content of his discursive and oratory harangue does not matter too much, since Mysticism predisposes men to believe and on the other hand, as we have already seen, in the warrior (and priestly) function the form predominates over the being.**. That is why the boss will present very clearly the standard to follow and the example to imitate.**The figure of a legendary hero, a God of war, will be exalted**or a Virgin of Armies, a divinity who must be imitated and from whom protection is expected.**Slogans will be set, anthems will be sung, advances or parades will be undertaken, uniforms and distinctions, flags and shields, and infinite other variants of "formal determination" will be designed.**.

In a short time an amazing change will be observed. Yesterday's army, of dubious morality and unreliable efficiency, has been transformed into a war machine, an organically disciplined structure whose operational performance is immensely superior. Such the beneficial effectproduced when performing the function of command in the "framework" of a Mystique.

Besides , History seen this way is something clearlymorphologic , whose perception causes experiences of a transcendent order. Can allude to the semiotic character that Mysticism presents as FORMsensitive and intelligible because, like the symbol, Mysticism reveals its BEING to those who are capable of apprehending it. Therefore we say that:**""Mysticism is a FORM that conceals (or reveals) a BEING called CHARISMA."**.

Pages ago we defined History as "the collective perception of a charisma that in turn can be supported by the presence of a visible leader or emanate from a small group of hidden people." For the benefit of the subsequent exposition, it is convenient to clearly establish what is meant by "collective perception of a charisma" in this definition:**Charisma is the expression of the Paraclete or Holy Spirit and ONLY ITS**

MEMORY from the sanguine Minne. This means talking about an absolutely transcendent and INDIVIDUAL experience which we call MYSTIC ECSTASY and which is not even possible to imagine related to THE COLLECTIVE as this concept alludes to "what" relative to "any meeting of individuals."[2]

The perception of the Paraclete through his expression, the charismatic agent, is the supreme individual experience, equivalent to what the**Dr. Jung calls it "psychic reintegration into the self."**. What do we mean then when we speak of COLLECTIVE perception of charisma?: That, in the "framework" of Mysticism, charismatic experiences, individual, different and unique in themselves, coincide synchronistically in time and space. Which does not mean at all that such experiences are COLLECTIVE in the sense in which we call COMMON EXPERIENCES or phenomena whose perception, one and the same, is shared by many, such as the observation of an eclipse or the hearing of a melody. .

Hyperborean Wisdom calls "charismatic linkage" the fact of charismatic coincidence within the framework of Mysticism and this is the only concession it makes regarding the COLLECTIVE.

Therefore,**when within the framework of a Mysticism the "charismatic bond" is established between men**, which is nothing other than the "collective perception of charisma" mentioned above, this fact must be interpreted by giving THE COLLECTIVE the conceptual dimension of TEMPORAL SPACE COINCIDENCE OF INDIVIDUALS instead of the more common idea of mass or crowd. We are aware of the difficulty that this distinction entails, so we will try to clarify the issue even more in the next section V.

Let us remember for now the thesis of section III. There we show that **in the priestly and warrior functions "THE FORM PRE-DOMINATES OVER THE BEING." From this it is inferred that "through a suitable ma "next to the form, being can be determined."**in

(2) *and "the individual" is gnoseologically opposed to "the collective."*

the priestly or warrior function,**possibility contributed by the principle of control of human groups in the Psychosocial Strategy**. However:**Mysticism being by definition "A FORM THAT REVEALS A BEING, THE CHARISM", it is understood that Mysticism is the appropriate FORMAL instrument to operate on human communities with the objective of qualitatively "fixing" the priestly or warrior functions, or simply to "evoke" a specific collective archetype**. For this reason, Mysticism, as we have defined it here, is the system traditionally used by the great Hyperborean guides of humanity and currently by our Führer, who has managed to produce the "charismatic bond" in the entire German people.

The manifestation of the charismatic connection of the Führer in the Third Reich.

SECTION V

first law of psychosocial strategy or hierarchical law

a) CONSIDERATIONS. - We know the existence of two ancient ideas that both try to provide a solution to the following problems: how to interpret the “social behavior of man and the “collective behavior” of crowds? And how can these crowds be influenced, directed, guided or controlled? These two ideas, opposed in their conceptual essence, have their origin in the deepest ancient wisdom and have been subject, like so many others, to the intellectual and rationalist degradation typical of the Kaly Yuga or Dark Age, that is, of all the time we call Historical Era. We have already exposed the first of them elementary in SECTION IV as the concept of Hyperborean Mysticism; The second, which will be developed in this section, is also an old idea, as we will demonstrate shortly, but readapted to the “modern” mentality and reworked for its apprehension in psychological and pseudoscientific semantic structures. As our purpose is to present the praxis of the Hyperborean Mysticism as a principle of the Psychosocial Strategy, we find it necessary to first clarify the confusion that exists around the two aforementioned ideas.

For all these considerations we insist before the comrades SS, recipients of this essay, seek a deep understanding of the thesis of this section, since the subsequent assimilation of what is stated here and even the interpretation of the role that the SS ORDER must play in Germany and the world largely depends on it. .

b) THESIS. - Let's return to the last concept of SECTION IV. He- We have established a fact: Mysticism is a continent morphological structure whose ontological content is a being called charisma. And charisma or charismatic agent, as we saw, is the

expression of the Paraclete or Holy Spirit, which, like God as the Holy Spirit is God himself, manifests itself on a plane absolutely transcendent to the immanent plane of matter. The Paraclete is therefore unexperienceable and inapprehensible on the physical plane, and if its expression, the charisma, is perceptible to some men, this is only by virtue of the contained memory of the Minne. Which means talking about an individual experience since Minne is something "personal", different from one person to another. The "charismatic connection" of more than one man, several or many is the same, it can only occur within the framework of a Mysticism.

But this "charismatic link" between several men that occurs within the framework of the Hyperborean Mysticism is of a SINCHRONIC order, that is, NOT CAUSAL, as we saw in section IV, and does not occur due to the interaction of a FORCE FIELD (magnetic, electric, etheric, astral, form-structuring, pranic, etc.), since this would be equivalent to admitting a causal relationship in collective phenomena. However, the hypothesis of force fields or collective magnetism is the most accepted, even dogmatically, in modern mass psychology and the reason for this is that the aforementioned fields seem to have real existence and generate, in part, various phenomena of collective psychology. But these collective phenomena CAUSED by fields of animal or human magnetism have nothing to do with the "charismatic connection" manifested to men by virtue of a Mysticism.

For Hyperborean Wisdom the fact of the mass of men (VIRYAS) does not exist, not even in the full crowd. Always, alone or together, close or far, the VIRYAS remain ONE in the mystery of the blood and if any bond exists between them, it is that of the AUREA CATENA (the golden, synchromatic, non-causal cord of eternal return) that It links, outside the material determinism of the universe, to the divine race of CHRIST-LUCIFER. Therefore the "charismatic connection" is transcendent and individual, man by man, VIRYA BY VIRYA, and if it involves a number of

men in the framework of Mysticism, these should not be considered in any way mass or crowd. However, Hyperborean Wisdom accepts that in animals or man-animals (pasu) force field phenomena occur due to the genetic unity of everything existing within the space-time continuum in which the ordering action of Jehovah-Satan (the Demiurge of matter).

In section VI we will give a synthetic vision of the Hyperborean cosmogony that will clarify this last concept.

The important thing is to understand now that as long as masses or crowds are considered from a quantitative and causal point of view, subject to psychological phenomena of force or magnetic field, we are making a gross error from the Hyperborean perspective and running an esoteric risk by how much the “collective forces” that act in the animal or animal-man populations (pasu) are of a clearly satanic or demonic order, technically called in occultism “archetypal projections in the astral light” or egregores, that is, collective archetypes vitalized and “ liberated” outside of man and outside of men but with the capacity to act on men. This erroneous conception has taken such a rise in the political and social sciences that, even in Germany and, what is worse, even in the Party, there are those who do not hyperboreanly “see” the people as the set of VIRYAS that they are, but rather “synarchically see ”, mass and crowd.

But without Hyperborean vision there can be no understanding of the Führer's mission, which is to lead the people, as a single VIRYA, towards the collective mutation of the end of the KALY YUGA, making effective the promise of redemption of CHRIST-LUCIFER and transmuting man into superman. , to VIRYA in immortal SIDDHA, in a collective awakening that will however be personal and secret, because it will occur in the 7 heavens and beyond heaven, for each one.

The synarchic vision of the mass man, on the other hand, provides an idea of the herd that can only lead to a collective conception.

lectivist of society and the state, as occurs with socialists and Marxists or to a liberal democracy where the state, controlled by political oligarchies and economic mafias, is based on the suffrage masses, whose majorities do not exercise any real control over their destiny. historical and are simply reduced to subject “classes.”

The Hyperborean vision leads us to the liberation of the causal order, to the elevation of man from the collective in which he is immersed and his definitive individuation, reintegrating into the self. It is the end of the Kaly Yuga or Dark Age.

The synarchic vision means continuing with the causal order, subject to the law of evolution and the patterns of material progress on which Western civilization is based. It means the increasing immersion of the individual in the collective, marching history towards a mechanically complex future society in which man will disappear as such in a metaphysical atrophy of his ego, an indispensable objective to fulfill the goal of the synarchic vision that is the World Government. But in this supergovernment the order of the hive will prevail: a gigantic global anthill governed by an endogamous hierarchy, probably Hebrew. The world God?: Yahveh-Satan.

The two ideas that we mentioned in the initial considerations of this section are related to the two visions that we have just presented. The Hyperborean Mysticism can only be understood with the Hyperborean vision. The mass psychology that we will review below is the product of a synarchic vision of human society and history. But the Psychosocial Strategy requires the use of a Mysticism to obtain the “charismatic link” between the VIRYAS, which will allow their leadership and control by the leader or führer. Mass psychology aims for something similar by postulating that in an “organized crowd” a “collective consciousness” is formed that can be led and controlled by a leader. And this synarchic conception of “collective consciousness” is the cause of the great confusion that

raises the topic of Mysticism which is almost impossible to understand hyperboreanly without discarding such hypotheses of force field or collective magnetism.

We will then study where the confusion comes from and then compare both ideas and draw definitive conclusions.

c) DEMONSTRATION. - The main element of confusion is constitutes the concept of "collective" used by mass psychology, extracted, predictably, from the field of zoology. In fact, the "charismatic connection" of Mysticism can be confused with collective phenomena, typical of animal populations, and a mass psychology has even developed and an entire sociological school has emerged from the works of the Frenchman GUSTAVO LE BON. and his disciples that contributes to perpetuating this state of confusion.

To dispel this error, we will now demonstrate the difference between the concept of Hyperborean Mysticism, already exposed in section IV, and the following synarchic definition of "organized crowd" established by psychology based on empirical observations.

"In the ordinary sense, the word crowd represents a gathering of individuals, whatever the accidents that bring them together."

"From a psychological point of view, the expression MUCH-DUMBRE takes on a very different meaning. In certain given circumstances, and only in these circumstances, an agglomeration of men possesses new characters very different from the individuals who make up that agglomeration. The conscious personality fades away, the feelings and ideas of all units are oriented in the same direction. A collective soul is formed, transitory, no doubt, but which presents very pure characters. The collectivity then becomes what, for lack of a better expression, we could call AN ORGANIZED CROWD, or if you prefer, a crowd.

psychological. Then it forms a single being, and is subject to the LAW OF THE MENTAL UNITY OF THE CROWDS."[1]

Let us say first of all that this idea of the collective soul that GUSTAVO LE BON exposes is very ancient and is a remote antecedent of it: *"the geniuses, which the ancients called the watchers of the sky or EGREGOROS".*[2] An egregore is a psychic entity capable of acting on a community, animal or human, its existence being a reality accepted for millennia by countless cultures around the world. In the West, the concept in its erudite and operational version was the privilege of magicians and alchemists, and succumbed to their disappearance due to the Inquisition during the Middle Ages. Post-Renaissance positivism also disqualified the term in its profane version, making it disappear from common language. Despite all this, the Synarchy and all its theosophical schools tend to use it in a more or less degraded and demonic sense. For example, while in Greece an egregore was a celestial divinity such as the spirit of a star or a planet or simply a titan, in medieval Scholasticism they were equated with the second causes and for the Jewish Kabbalists they were the ENACIM of the Bible. . In this degradation of the term we arrive at the egregore, "collective soul" or "astral entity" used by the Synarchy as we can read in ELIPHAS LEVI: *"EGREGOROS. - Astral form generated by a community"*. Regarding the invisible chains and the formation of the collective being that occultism calls EGRÉGORO, G. PHANEG says: *"Thoughts, will, desire, are forces as real and perhaps greater than dynamite or electricity. Under its influence, the astral matter, which is so plastic, becomes compact and takes shape."*.

The fact is proven by countless experiences. Therefore, if some people gather in a place, they emit

---

(1) *GUSTAVO LE BON. - PSYCHOLOGY OF CROWDS. MADRID 1911. DANIEL JORRO.*

(2) *ELIPHAS LEVI. - THE GREAT ARCANA OF OCCULTISM REVEALED - PAGE. 148 - Ed. KIER - ARGENTINA 1977.*

I send strong and identical vibrations, thoughts of the same nature, a true being will gain life and will be animated by a force, good or bad, according to the type of thoughts emitted. At first weak and incapable of activity, ready to dissolve if left to itself, this collective being is defined as the meetings increase; Its shape becomes increasingly clearer and acquires a greater possibility of action. Imagine what terrible strength such a being must have after 2,000 years, such as through the use of a great religion! What power will he not have to help or punish his followers! Thus it will be understood that if a sorcerer is alone and the cursed person is part of any chain or current (religion, esoteric association, etc.), which has a powerful Egregore in the invisible, the sorcerer loses his time and his work. In the opposite case, if the victim is isolated and the perpetrator affiliated with a hidden association, the "victim is almost lost except for unforeseen circumstances. With the Egregore having the accumulated energy and knowledge of the people who make it up, he will be stronger and more intelligent than any of the members in particular; He watches over them and directs them, correcting and punishing them, when they try to deviate from the common lines."

We have said that the egregore, a Greek word that means **vigilant**, expresses a very ancient idea and we have already seen that in modern synarchic occultism it has a specific sense of astral entity with collective influence. However, we still need to reach the true origin of the idea expressed by the word egrégoro, which must be sought in the kinship that this word has with GREGARIO, from which another also ancient idea comes, that of "gregarious spirit."

Now we are closer to the original idea and we must highlight two things. First, that the "gregarious spirit" is the concept that GUSTAVO LE BON has reworked, stripping it of esotericism and separating it from the egregore, under the name of "collective soul" in his mass psychology. Second, the etymology of GREGARIO leads us to the word GRAY (GREX),

large herd of livestock, that is, to animal populations and more particularly to the so-called animal societies. It is known that, in the animal kingdom, to which man belongs from a biological point of view, some species show the tendency to live in society, this being concentrated mainly thanks to the possibility that the members of the animal species considered possess, of communicate with each other, that is, provoke and receive stimuli of different types between them. Given that animal societies range from simple groups of members, associated for primary reasons such as the "security" that comes from living together, the mutual stimulation of "easy" mating, grooming or deworming, etc., to complex organizations such as insect societies where a true division of labor is practiced based on highly differentiated members of the species; It is not advisable to approach the study of human societies by overlooking the innumerable references to collective animal behavior obtained by science from rigorous observations. We affirm this because man (pasu) being a superior study on the scale of the species of the animal kingdom, underlying his behavior as a social being is a substrate of primitive motivations easily comparable to those presented in the behaviors of other lower social species.

This is evident in terms of the phenomenon of gregariousness that we are considering, whose typical manifestations in animal behavior can be almost invariably detected in human behavior, and it is now commonplace to speak of gregariousness as: *"ZOOL. - Tendency or inclination of certain animals to live in society with their conspecifics"* and also like: *"Gregarious army. - Tendency, due to lack of one's own ideas, to meekly follow the opinions of the majority.*[3] according to a well-known encyclopedia.

(3) *NEOPHONS. - SOPENA ENCYCLOPEDIC DICTIONARY - ARTICLE: GREGARISM.*

It is seen, then, that the same word, gregariousness, designates a phenomenon that is both animal and human.

In animal societies, "superior" phenomena of gregariousness often occur that have resisted all attempts at rational interpretation. These are those that involve an instantaneous collective "response" to certain external stimuli perceived by one of the members of the flock (herd, herd, flock, shoal, shoal, etc.) and that have a special relationship with collective phenomena of human crowds. of the type of collective psychosis or collective history.

These higher forms of gregariousness are those that in ancient times were justified by the existence of an egregore, a collective or group soul, which "directed" the animal population. In the theories of "spiritual evolution" spread by the Synarchy through Theosophy, Philosophy, Rosicrucianism, Anthroposophy, Martinism, Freemasonry, etc., it is said that the animal kingdom evolves according to group plans, guided by devas or others. nature spirits so that effectively all the animals in a herd, for example, are a single spiritual entity or group soul. Man, in these theories, having evolved from the lower kingdoms (elemental, mineral, vegetable and animal) is "individualized" and thus possesses a single spiritual entity. We will return to this theory in section VI when synthetically studying the Hyperborean cosmogony.

Let us say for now that the "instinctive behavior" with which modern science attempts to justify the most incomprehensible phenomena of gregariousness, does not suffice to justify the organic functioning of, for example, an anthill in a hive, where it seems more appropriate to speak of the "spirit of the anthill" than from the instinctive individual behavior of the ants (or bees).

Biologist VD CARTHY says: *"When a flock takes flight, spins, circles in the air, and settles back down to the ground, it often seems as if the birds are no longer individuals, but simply*

*"just parts of a great machine"...*and later he says: *"Just as a flock of birds twists and turns together, so does a school of fish. It is quite impressive to see a school of herring suddenly change direction. The fish at a certain moment are swimming in one direction, then, in a fraction of a second, they all turn at an acute angle to the left or right, maintaining a perfect formation..*[4]

For these and other similar phenomena of animal gregariousness, science does not have satisfactory answers other than resorting to the very ancient concept of the egregore. This is what LO-VIS CHARPENTIER does in an extensive page that can serve as a summary of everything stated:*""A solitary, solitary animal is an individual that has its own qualities, whatever they may be."*

When animals group together and form a horde, herd or clan, a phenomenon called "gregariousness" occurs, which seems purely instinctive. An entity "herd", "horde" or "clan" is created that integrates each animal as a cell of this new entity. The herd reacts as a herd, and not by each of the isolated individuals. There is no longer the fear of animals, the anger of animals, but the fear and anger of the herd. The herd instinct surpasses the individual instinct. The Hindus say that a "clan-soul" develops and the occultists say that an "egregore" develops. The word is, of course, more erudite, but it amounts to the same thing and expresses the formation of the "clan" entity.

Now, the phenomenon is constant and constantly observable; That "egregore", that "clan-soul", is concentrated on one of the individuals of the herd or flock, that is, on the one we call its "leader". It would be said that the instinct of the herd, as well as its thought, converge in it; he provokes the actions of the pack.

---

(4) *JD CARTHY - ANIMAL BEHAVIOR SALVAT - SPAIN. 1970 - PAGE. 59.*

"The phenomenon is too constant not to respond to a biological law, and it is beyond doubt that this gregariousness is created without each individual proposing it. The process bears a certain analogy with the laws of gravitation; A grouping of corpuscles creates a body that has a unity, a center of gravity, and qualities distinct from those of the components. Likewise, the herd or flock has a personality, a power different from that of its components. And the "driver" has a personality different from the one he had as a solitary individual and which he loses when he finds himself alone again..

"The herd instinct exists in both men and animals, but with some noticeable differences. It can act unconsciously, but it can also be developed voluntarily, as was the case with the councils of the Middle Ages and professional brotherhoods. This is still observed, more fleetingly but no less reliably, in sports teams. Thus it is sometimes said that a rugby team, for example, is "in a state of grace" when all the extremely complex movements of this game are coordinated harmoniously, as if a superior intelligence distributed the positions of the players to in order to obtain the greatest possible effectiveness for a "movement" that WILL COME. The thing is that the "egregore" has been formed, and he has more intelligence of the game than each of the players (although each one has, above all, the intelligence of his own game). In principle, this "egregore" LIVES in the captain or in any other player, who may very well not realize it, but who "leads" without even having to command..

"Succeeding voluntarily requires, without a doubt, both a lot of pride and a lot of humility.".

"Let's go further. Instead of an assembly of ordinary men, let us take one of wise men who WANT to carry out this "egregore". It is more or less what is now called, I believe, a "scientific team." And it is known that the results achieved by such teams are much superior to those achieved by the

sum of the individuals taken separately (assuming that the team has been fully realized).

"Let's go even further. Let's take an assembly of "magicians" who have surpassed the phase of the wise to reach that of "knower", that of the knower, that of the initiate. In a word, one who is, personally and consciously, in a "state of grace." Such "magicians" will be in a position, once all human vanity has been overcome, to create an "egregore" of a quality that, as for the herd, will exceed the sum of the qualities and possibilities of each participant; qualities and possibilities that will be fixed in one of them, who will be, in the proper sense, "possessed" by that spirit and who will play, for the people, the role of prophet, saint or god."[5]

Everything we have exposed so far is sufficient to demonstrate that when GUSTAVO LE BON says, in the paragraph cited at the beginning of the section, that in an "organized crowd" "a collective soul" is formed, he is talking about the ancient idea of the egregore. . But if we still have any doubts, let's see what LE BON means when he says that in an "organized crowd" or "psychological crowd" there is a "psychological law of the mental unity of crowds." This law is developed like this:*"Among the psychological characteristics of crowds, there are some that are common with that of the isolated individual; others, on the contrary, are absolutely special to it, and are only found in communities. These are the ones we are going to study, demonstrating their importance. The most admirable fact that a psychological crowd presents is the following: whatever the individuals that compose it, and however similar or dissimilar their lifestyle, their occupations, their character and their intelligence, by the mere fact of transforming themselves, In crowds, they possess a kind of collective soul that makes them think, feel and act in a completely different way than how they would think, feel or act.*

(5) *LUIS CHARPENTIER - THE GIANTS AND THE MYSTERY OF THE ORIGINS - PAGE. 117 - PLAZA AND JANES.*

each of them in isolation. They emit ideas, feelings that are not produced or transformed into actions, but rather into individuals constituted as a crowd. The psychological crowd is a provisional being made up of heterogeneous elements that for a moment come together, like the cells that constitute a living body, forming by their meeting a new being that manifests very different characters possessed by each of those cells.[6]

We verify that the very ancient idea of the egregore or collective soul and the more modern but related idea of "gregariousness" are psychologized and exposed in a "modern" or pseudoscientific way in Le Bon's thesis on crowd psychology.

Let's make a doctrinal clarification.

Our position is that the elements that empirical science presents to know and interpret the world should not be discarded, especially if this science allows us to extract some type of technological praxis that contributes to improving the miserable condition of man, that is, if it provides a technical or cultural to civilization. But when it comes to reinterpreting old ideas that have been much better formulated at one time by those who conceived them, but which, due to spurious interests, are intended to be presented as “new” by disguising them as scientific or academic language, we find ourselves in the presence of an authentic attack on culture or an obscurantist conspiracy. This is what happens today with this entire “philosophical current of the East” that the Synarchy promotes through its countless schools and movements, with its “occultism” and its rationalist or atheistic “theosophical cosmogonies.” We do not intend with this to brand GUSTAVO LE BON as a sinarch agent, but the truth is that his work reflects the “trend” of the time: he takes old ideas, of esoteric origin as we saw, and presents them as “new” or “original” in a psychological and rationalist language that “brings them closer” to the mediocre and amoral mentality of the “public” in form-

(6) *GUSTAVO LE BON - OB. CIT. P. 31*

ma of “consultation manual”.

In this attitude, whether interested or irresponsible, lies the danger of the “misuse” that could be made of knowledge that for millennia prudence advised to hide precisely from the “public” that today receives its “revelation.” Do not think that we are exaggerating because the work of GUSTAVO LE BON and related schools have nourished numerous centers of synarchic research that have achieved results as “beneficial” for humanity as the “tactics of psychological action”, the “techniques of yellow propaganda”. ", the "techniques of collective hypnotic suggestion", etc. An illustrative example of this is the so-called “communication sciences”, a euphemism that covers the research of disciplines aimed at developing “message penetration techniques” for sales and promotion purposes, that is, what we today vulgarly call “advertising”. These “techniques” of social psychology have the declared purpose of “inducing”**unconsciously**the man “recipient of the message” to buy, vote or carry out acts that he would not surely do within his free will.

Think about this synarchic vision of the despiritualized man, converted into a "consumer subject", a mass man psychologically "programmed" to "respond" to the messages of advertising or to the egregores that theosophist "occultism" types and you will have an idea. what satanism is. Also think about the Hyperborean vision of man**free**and**one**in the search for self and God, but charismatically united with the race (in the mystery of blood and immortality) and you will have an idea of what Luciferic Christianity is. Surely from reflecting on both conceptions of man, the reader will correctly conclude that the confrontation is inevitable and that he should even hasten it. And reason will assist him in this, because that is precisely the great lesson that the Führer has given us by proposing total war against the Synarchy and having a General, magical, Hyperborean Strategy, which guarantees final success. Because in this war, the Synarchy will be defeated and its defeat will mark the end of the Kaly Yuga.

Having made this clarification, let us say something in favor of Le Bon. Despite the confusion that his work as a whole, an authentic synarchic manual, fosters for the Hyperborean vision, there is notable merit in a part of it, which is its accurate statement, years before Dr. Jung expounded his theory of the "unconscious." collective", that the causes of the psychological phenomena of the crowds had to be sought in the unconscious. In this regard we quote a revealing passage:*"It is easy to verify the fact that the individual in a crowd differs from the isolated individual; but it is less easy to discover the causes of this difference."*.

"To even get a glimpse of its causes, it is necessary to first remember this verification of modern psychology, namely: that not only in organic life do unconscious phenomena play a completely preponderant role, but also in the functioning of intelligence. The conscious life of the spirit is but a weak part of its total life, together with its unconscious life. The most subtle and scrupulous analyst, the most profound observer, barely discovers a small number of the unconscious motives that drive him. Our own conscious acts, derived from a SUSTRATUM, contain innumerable residues of ancestors that constitute the soul of the race. Behind the confessed causes of our actions, there are, without a doubt, secret causes not confessed by us, and there are still many of these secret causes unknown to us. Most of our most frequent actions are nothing more than the effect of hidden motives that escape our own observation.".

"These unconscious elements, which form the soul of a race, are mainly the bond of SIMILARITY of all individuals; and, on the contrary, those conscious elements, fruits of education, but above all of an exceptional inheritance, are mainly what define them. The most similar men due to their intelligence have similar instincts, passions, feelings: religion, politics, morals, affections, antipathies, etc.; the most eminent men only very rarely pass

the level of ordinary individuals. Between a great mathematician and his shoemaker there can be an abyss from an intellectual point of view; but from the point of view of character, the difference is very frequently null or very weak..

"These general qualities of character, governed by the unconscious, and which the majority of normal individuals of a race possess almost to the same degree as the crowds, are precisely those that are manifested in common. The intellectual aptitudes of individuals, and consequently their individuality, are erased in the collective soul. The heterogeneous drowns in the homogeneous, and the unconscious qualities dominate..[7]

d) CONCLUSION: FIRST LAW OF PSYCHOSO-STRATEGY CIAL. -The existence of two very ancient ideas has been clearly demonstrated, one expressed by the Hyperborean Mysticism and the other by the crowd psychology of GUSTAVO LE BON and similar schools. We have also stated that the first idea is based on a way of thinking that we call "Hyperborean vision" and that the second idea, although it is part of a greater truth, serves as the basis for another way of thinking called "synarchic vision" present in the psychology of crowds and its interpretation of social phenomena.

As our intention is not to carry out a dialectical opposition between both ideas to obtain the SYNTHESIS of the conclusions, given that this rationalist attitude would be the worst method of "knowing" from the point of view of Hyperborean Wisdom, we will present the conclusions affirmatively. and then, in section VI, we will support them doctrinally.

Let us first consider a statement: "Hyperborean Mysticism is not a THEORY that serves to REPLACE crowd psychology."

The two ideas must be considered as having a DIFFERENT ORDER, not opposite or exclusive but hierarchically linked.

(7) *GUSTAVO LE BON - OB. CIT. P. 33*

three yes, in the scope of that illusion that we call the real world. This means that the aforementioned ideas can be related analogously to how we hierarchically link three classes of human beings, the animal-men or pasu, the men or viryas and the supermen or viryas whom we also know as immortal Siddhas or divine Hyperboreans. We must consider, then, the hierarchical link between Siddhas, viryas and pasú, an issue that requires prior mastery of certain concepts of Hyperborean Wisdom that we will try to summarize below in eighteen comments.

1.-The Siddhas, viryas and pasu; All three have a physical body. biological body in the real and concrete scope of the material universe (we make a clarification because the Siddhas have the possibility of also existing, without a biological physical body, outside the material universe, a possibility that is not interesting to consider at the moment; on the other hand, when speaking By viryas or Siddhas we refer to the immortal Hyperboreans, a meaning that should not be forgotten since the same Sanskrit words are used in India and Tibet to designate yogis or gurus adept at Synarchy).

2.-In a biological sense, at least, the three human types They are analogous, and the difference between them can be considered elementally as follows: the Siddha has a center called VRIL (it is what has sometimes been called SPIRIT, different from the SOUL, although the same thing is not always spoken of when using the word spirit). .

3.-The virya has LOST the Vril due to blood impurity, but You can recover it by experiencing the contained memory of the MINNE.

4.-The pasú has never possessed the Vril and it is impossible that he can obtain it unless he manages to “mix his blood” with an immortal Siddha.

5.-The Siddha is PURE from the point of view of the blood, which which means that as a human being he is an “awakened man” to

the external reality of the material universe of Yahweh-Satan.

6.-The Siddha is the owner of TIME and if he remains SITUATED in this material universe it is by free will and only as long as CHRIST-LUCIFER also remains here, that is, until the MYSTERY OF THE HYPERBOREA REDEMPTION, also known as RETURN TO THE GOLDEN ORIGIN, is fulfilled. But this WAITING does not Elapse because the possession of Vril makes the Siddha immortal as a human being, not being subject at all to any evolutionary law or any determinism. The Vril implies living one's OWN TEMPORALITY that is not interferable with the time of the phenomenal world in which the virya and the pasu reside. In THEIR TIME the Siddhas live collectively, synchronistically with each other, and are an important part of the Hyperborean race.

7.-The viryas can "know" – gnostically – of the Siddhas thanks to the Minne, but many of them, when passing the "memory of blood" through the network of reason, in the impossibility of understanding the immortality of the Siddhas, have mistakenly concluded that they MOVE CIRCULARLY with respect to them, both in space (that is, in geography, due to the confusion caused by trying to locate the Hyperborean center, THULE, somewhere on the map, and verify that it has been, or is, in many places at the same time) and in time (that is, in history, due to the confusion caused by verifying that the interventions of the Siddhas, as well as the historical circumstances that motivated these interventions, like the Siddhas themselves, are repeated **analogously,**and stubbornly insisting on searching for a "cyclical law" of future).

This erroneous perception has given rise to the idea of eternal return, an idea that is applied to interpret both history and the individual destiny of man. But here again there is an erroneous understanding of time, which is also the cause of countless other confusions. Let us say for now that it is the blood of the virya, the Minee of him, that has been subject to a circular law of eternal return, but this is only a very approximate image.

gives a truth that we will discuss in section VI.

8.-The viryas are a LOST part of the Hyperborean race, but it is possible that they can RETURN to it, individually or collectively (in the synchronistic sense of this word), through the application of one of the 7 secret ways.

9.-Going from Virya to Siddha does not consist of an overcoming or a spiritual ascent that is a moral idea based on the concept of "sin and fall" or "evolution." For Hyperborean Wisdom there is no "sin" or "guilt", but rather the SITUATION of the virya. The virya has not "fallen", HE HAS GONE AWAY (asleep if he wants) by losing the Vril and his spiritual state is rather one of CONFUSION than "guilt".

10.-A Gnostic content of the blood being the only resource So what the virya has to recover the Vril and mutate into Siddha, it is understood that the "impurity" of blood is his main obstacle. This impurity, of genetic origin, responsible for the Gnostic confusion that means ignoring the Minne, increases when the blood of the pasú is incorporated into one's own chromosomal inheritance in such a way that after a prolonged process of mixing, all possibility of mutation and return can be lost. .

eleven.-The Virya and the pasú, like the Siddha, have a physical body biological, but subject to the space-time order of the material Universe. When the state of confusion is very great, the virya is little differentiated from the pasú, since the ANIMAL TENDENCIES - linear - of the latter predominate over the Hyperborean lineage that represents the sanguine Minne. But when the Hyperborean inheritance predominates in the virya, the evolutionary law that governs the material chain follows the circular form of eternal return.

12.-The pasú is the basic strain of man. The definition of him qua-elemental litative is that of an "evolutionary animal provided with a logical-rational mechanism of behavior located in the cerebro-spinal system and a SOUL or mechanism of higher emotional behavior located, in part, in the nervous system or

bioelectric".

13.-The passú is absolutely collective, temporary and mortal. He suffers from an illusion of individual existence and "believes" to survive death, but in reality he DOES NOT EXIST except as a concrete representation of archetypes created by Yahweh-SATAN and projected by His Will in the material order of pantheistic manifestation. There he is subject to a law of linear evolution that leads him to "progress" and ascend from "kingdom to kingdom" and from scale to scale, as the Synarchy teaches them, in an amazing career that leads him inexorably, after enormous " sacrifices" and after a very long time, to discover "God" (Yahweh-SATAN) in "all things" and worship him. This illusion concludes with the phagocytation of the pasu in the collective consciousness of the Demiurge, a nihilistic experience that the pasu call NIR-VANA or SAMADHI.

14.-The so-called PASÚ ANIMAL TREND is, in-then, the law of linear evolution of the pantheistic nature of the Demiurge, temporally chained with the will of Yahweh-SATAN, an issue that we will return to in section VI.

fifteen.-Finally, let us note that the physical-biological body of the pasú is, literally, that of an anthropomorphic animal, only different from that of the virya or Siddha in the circulatory-lymphatic system, but this difference is not verifiable through concrete and direct observation, but through one of the 7 secret ways .

16.-The collective soul or egregore, a phenomenon typical of the animal blations, is a collective psychic law OWN TO THE PASÚ OR MEN ANIMALS.

17.-The Hyperborean Mysticism is the formal law that binds the Siddhas, that is, the immortal supermen or divine Hyperboreans, whose purity means the possession of the Vril, extra-universal nature or INCREATED SPIRIT.

18.-The virya is between the two. He participates so much in nature divine, by the Minne, as well as by animal nature, by what is pasu in it. But in this stage of the Kaly Yuga the tendencies of the pasú are expanded in all areas of human activity by the tremendous satanic impulse (that is, Judaism) applied to civilization, an impulse that we see organically represented in the Synarchy, we verify the proliferation everywhere of crowds and psychological masses that fit Le Bon's patterns of collective behavior. And these masses, which must be classified and influenced according to the principles of crowd psychology, ARE NOT COMPOSED OF SIMPLE PASÚ, but rather the viryas, in their CONFUSION, respond collectively to the animal tendencies of the pasu that there is in them.

It is for this reason (No. 18) that a hierarchical relationship must be considered in the two ideas presented in this section V, as we stated at the beginning of this first conclusion, analogous to the hierarchical link between pasú, virya and Siddha.

We can now present this hierarchical relationship as a strategic category or**FIRST LAW OF PSYCHO-SOCIAL STRATEGY: "In the collective conduct" of the viryas, FIRST the collective soul or egregore must be controlled and THEN, only after this control has been obtained and secured, can the Hyperborean Mysticism be applied.**.

It must be kept in mind that (today) the VIRYA (any virya) is confused about its divine nature; animalized, lost in the demonic world of the pasú, or (perhaps) serving them and the Synarchy, in abject submission.

However, the virya is the FIRST AND LAST OBJECT of the Hyperborean Mysticism. All the effort of the national socialist revolution is directed to them and for them Germany will fight its battle in the Cosmic War, which no one knows when it began or when it will end. Because in total war there is the heroic possibility of achieving purification and redemption for every virya who is

COMMIT to the conflict.

Having three classes of men (PASÚ, VIRYA and SIDDHA), we believe it is necessary to clarify that for us THE “MAN” IS THE VIRYA, prototype of the Hyperborean hero, leaving the word “man” to refer to the pasú.

Therefore, when we say “man” it should be read “pasú”, unless otherwise clarified. And when we say “virya” we refer to the prototype of the Hyperborean hero whose lineage all of us, those who FIGHT on the side of CHRIST-LUCIFER, participate.

As for quantitative or generic words, such as RACE, HUMANITY, PEOPLE, etc., we always interpret them based on this criterion: “RACE” is primarily “race of viryas.” This word, race, can then exceed the framework of classical ethnological racial classifications since a race that “embraces all viryas” is a race based on the universal principle of the “common memory” of the Minne, which also means the “ community of blood” that charismatically binds the viryas. The “race of viryas” thus conceived is a community of Hyperborean heroes and warrior monks, spiritual and universal, which can include among its members viryas of all races of the ethnic classification.

The word “humanity”, which involves the entire human race, is normally used by the Synarchy from the point of view of the pasú. In this way, sentimentality or cowardice, for example, are considered “human,” “virtues” of the pasu that every virya deeply repudiates. From such a synarchic concept of “humanity” the virya will naturally turn out to be inhuman. We, prudently, try not to use the word “humanity” without first clarifying its meaning. Finally, the word town and others like it must be used with a hyperborean vision: town will be “town of viryas,” etc.

We repeat what was said in comment 18: this 1st. Strategic law is circumstantial of the Kaly Yuga and has its origin in the confusion suffered by the semi-divine viryas due to the impurity of blood.

The Hierarchical Law can also be stated as follows: “When applying the Hyperborean Mysticism, in the conduction of the viryas, gregarious phenomena can occur according to the degree of their confusion. In these cases there is no safe possibility of charismatic linkage and mutation, which is why Hyperborean Wisdom PREVIOUSLY recommends the control of the egregore through a known collective archetype appropriate to the driving plans of the Psychosocial Strategy."

Strictly speaking, this Law DOES NOT INVOLVE TWO OPERATIONS as it seems at first glance, which would be: 1st control of the egregore. 2nd application of the Hyperborean Mysticism. Let us remember that the first, gregariousness, is a force field phenomenon and that the second, charismatic bonding, is an individual and transcendent experience, only verifiable “collectively” in the synchrony of events, which means that both phenomena are sonon-transferable each other,as opposites in their conceptual essence; are toothe two, original ideas.

The decomposition of the “collective” fact into two realities linked hierarchically by the 1st. Strategic law was necessary only for the correct interpretation of the phenomena we are considering and to act according to Hyperborean Wisdom. In the instrumentation of the Hyperborean Mysticism, that is, in praxis, the Hyperborean Wisdom teaches that ONE SINGLE OPERATION IS ENOUGH TO ACHIEVE THE DOUBLE CONTROL OF THE PASÚ AND THE VIRYA.

This single operation will be explained in section VII.

Representation of a Virya transmuted into immortal Siddha.

SECTION VI

SECOND LAW OF THE

PSYCHOSOCIAL STRATEGY OR QUANTUM LAW

a) INTRODUCTION. -In section V, when deducing the First Law, We have demonstrated that the Crowd Psychology of G. Le Bon and others like it, based on the possibility of influencing an egregore, is a synarchic science, only suitable to operate on the "lost" pasú and viryas. Notwithstanding this conclusion, the First Law states that the egregore must be controlled BEFORE applying the Hyperborean Mysticism. It will be necessary, then, to master the science of controlling the pasu despite this being a doctrine opposed to the Hyperborean Mysticism. The strategic principle that "final victory is more likely if we learn to know the enemy so deeply that we can foresee his slightest thoughts" should prevail, we believe.

The possible objection that could be made to the criterion used has been overcome.here , to address the analysis of the Psychology of crowds, we will say something with reference to this Second Law that will be studied below.

The Quantum Law, as indicated by its name, which is reminiscent of Max Planck's "quanta" theory, involves defining a psychophysics. To do this, "field of forces" phenomena must be interpreted, phenomena to which the Synarchy has dedicated itself for centuries with reasonable results, which its numerous "theosophical" schools report. It will seem to be a fair criterion, then, to take advantage of these "classical" studies of the Synarchy, always exposed in the control of the Pasú, and use them for us to comply with the First Law. Otherwise we would have to develop an entire science that explains the reality of gregarious phenomena and that allows control techniques to be deduced from their own laws.

Although it may seem strange, this last one has been our criterion: a whole new science has been developed, more exact than any that the Synarchy can possess, based on ancient concepts of Hyperborean Wisdom and modern research carried out by the SS. So, No synarchic doctrine will be used by us, whether it comes from "East or West." As the Führer said:*"the war against the dark forces, against the elementalwessen , it's total. We will take nothing, not even as a loan, from the enemy."*.

It is because of this ironclad doctrinal position of the Thulegesellschaft that we reiterate to the SS comrades of Wewellsburg thatrenew always his fight to the death against the synarchic, evolutionary and falsely occult culture. It is not necessary to take anything from them, having at our disposal the ancient and wonderful Hyperborean Wisdom.

b) TWO STATEMENTS FOR ANALYSIS

TO.-"When the VIRYA is built as a "charismatic collective" ca", that is, when the "charismatic bond" is established between him and his neighbors in the manner of a Hyperborean Mysticism: HE ELEVATES FROM THE MERE HUMAN LEVEL TO THE SUPERHUMAN OR DIVINE ".

B.-"When the man (lost pasu or virya) is constituted in "psychological crowd", that is, when it participates in a collective soul or egregore, IT DESCENDS FROM THE HUMAN LEVEL TO THE ANIMAL.

c) THE SS LEADER DEMONSTRATES STATEMENT "A"

Let us keep in mind a prior warning. A value judgment must be established from statement "A" that definitively dissuades comrades from using, even by mistake, the degrading praxis of the Psychology of the crowds that synarchy employs and encourages. Whoever does not address the people (VOLK) mystically, with a hyperborean vision of the world,

inexorably it will be prey to the demonic egregores and will begin to unfold in the synarchic “plan”!

There are many ways to lead people, but only the Hyperborean Mysticism guarantees their liberation from the evolutionary and deterministic law that governs the satanic world of matter. For this reason, the SS has dedicated enormous efforts to the formation of an elite of charismatic leaders capable of acting according to the principles of Hyperborean Wisdom. We will say two words about this elite.

Although it is still too early to judge the definitive results of so many efforts, we can already consider the achievement in the WAFFEN SS of a truly Hyperborean type of SS LIDER as a success.

The “raw material”, that is, the viryas, are initially recruited into the Ordenburg and selected as highly qualified elite elements to receive the Hyperborean initiation at Wewellsburg. There, after a more rigorous selection, they are under the care of special instructors belonging to the penultimate circle of the Thulegesellschaft. The first step of your initiation is to “perceive the Minne”, a wonder that is achieved after a great effort of purification. The “memory of blood” puts them, finally, in conditions of mutation and they can thus receive the initiation, an experience which, in itself, is indescribable but which, however, produces a permanent and irreversible modification in the viryas, capable of being perceived by We will all refer to it. The virya, after initiation, has transmuted his lower nature as a pasu and is now an authentic Hyperborean hero or “re-oriented virya.” He is not yet a Siddha, but he will never give in to the animal tendencies of the pasu. The initiation in Wewellsburg has put him in metaphysical “contact” with Christ-Lucifer and from that transcendent experience he will tend, in the world, to form a Luciferic archetype, a hero.solar or warrior monk. He will be a “Christian knight,” in a much deeper and more mystical sense than those terms are usually given. Why that one

"Coming into contact" is a mystical ecstasy in which the SS comrade achieves selfhood and Vril consciousness. From there he is already a "charismatic leader" capable of serving the people, the Reich and the Führer.

The psychological profile of this type of SS Leader will surely be considered "not very human" and even "inhuman", but this is due to the great racial purity of the viryas who make up, as we already said, a Luciferic archetype, an imitation of Christ-Lucifer. In fact, the SS Leader already appears as "strange" and "cruel" in the judgment of lay observers. But these profane, degraded and softened by the decadent customs of the Kaly Yuga, cannot appreciate the APOLLINEA beauty and fearlessness of the SS Leader. To do so, they should possess the eye of Pindar.

In reality, the racial purity of the SS Leader, without the animal tendencies of the pasu, make him a superhuman being, a true prototype of the liberated and transmuted virya. So an objective judgment about the virtues of the SS Leader can only be made from a "Hyperborean vision."

For our part, here is the opinion: We have seen the Leader SS act charismatically in the crowd. Her voice sounded energetic and irresistible, awakening in listeners the reminiscence of that common memory that unites us all in the eternal return. And we have seen the viryas immediately obey the SS Leader moved by the charismatic connection that they intimately perceived. We thus verified that the SS Leader awakened in the viryas the "knowledge of the fact of hierarchy" resulting in them, each one of them, KNOWING that the SS Leader was SUPERIOR, BEFORE OBEYING and, what is important, they did not participate in any gregarious impulse.

The SS Leader that we have evoked conducts himself according to the laws of the Psychosocial Strategy. The First Law says that, in leading crowds, the egregore must be controlled FIRST and THEN the Hyperborean Mysticism must be applied. Therefore, it is necessary to undertake a systematic study of the phenomenon

gregarious to understand how it controlsthe SS Leader to the egregore .

d) INVESTIGATIONS BY THE AHNENERBE INSTITUTE REGARDING TO STATEMENT "B"

Claim "B" has been rigorously verified by research carried out by expert circles at the Ahnenerbe Institute. These investigations, which have been going on for 7 years, could not be presented here due to their extension, thematic variety and methodological complexity, but we can cite some experiments that will highlight what has already been said.

Firstly, it is worth highlighting the research carried out in the early days to verify the gregarious phenomenon of the "collective soul". For this purpose, measurements of the main HUMAN BIORRHYTHMS in different types of crowds were carried out, among others. The sampling was carried out considering the classification made by G. Le Bon:

A - HETEROGENEOUS CROWDS

1st - ANONYMOUS. - Like, for example, street crowds.

2° - NOT ANONYMOUS. - Juries, parliamentary assemblies, etc.

B - HOMOGENEOUS CROWDS

1st - SECTS. - Political, religious, etc.

2nd - CASTES. - Military, priestly, worker, etc.

3rd - CLASSES. - Bourgeois, peasant, etc.

The results of the research demonstrated conclusively that when the gregarious phenomenon occurs, the INDIVIDUAL BIORHYTHMS are altered and a CO-LECTIVE BIORHYTHM appears, corresponding to the collective soul of the crowd. In these cases it happens that the cardiac or respiratory rhythms of all the participants in the egregore are LOCKED or synchronized, among others, making it impressive to a certain extent to see enormous crowds move cadenceously in their uniform breathing.

But this is not all, other bioelectric rhythms of the brain also tend to synchronize, as has been proven, so it can be stated without a doubt that gregariousness constitutes a typical "field of forces" phenomenon, which tends to standardize to all participants subjecting them to collective laws.

These results can be completed by considering other research carried out to determine the degree of “sensitivity” that a collective soul or egregore presents.

Hegiven advance In this sense, it was the second great step in research on collective behavior since it confirmed the existence of the “collective soul”; It was worth asking: how does a psychological crowd react to different stimuli?

Of the many experiments designed to impress the collective entity and test its capacity to react, perhaps the most illustrative for this comment are those carried out in relation to the transmission of control instructions to the crowds given by “professional agitators” totally unrelated to the SS or any official institution.

It is known that an agitator exerts a particular suggestion on crowds, leading them to blindly obey his instructions. Based on this fact, professional agitators were introduced into certain crowds, subjected to observation by scientists from the Ahnenerbe Institute, proving

that in the execution of command voices or the chanting of slogans there was an INSTANT AND SIMULTANEOUS reaction in all members. That is to say, the acoustic stimulus caused an INSTANT reaction in all the members, EVEN IN THOSE WHO HAD NOT HEARD THE INSTRUCTION because they were too far from the agitator. Something similar to the gregarious phenomena that occur in herds or flocks of animals or the complete rotation of a school of fish already mentioned (SECTION V - paragraph c).

These experiments have allowed us to intimately understand the gregarious phenomena and the psychology of the agitators or supposed “leaders” of crowds, who in reality are not such since ALL agitators and crowds respond to unconscious causes. Crowds follow a leader or agitator, and he follows an “idea” that has engulfed him, that is, an archetype. G. Le Bon had also verified this as he wrote: *“The agitator has almost always been an agitator. He himself has been hypnotized by the “idea”, of which he has immediately become an apostle. This idea*(the egregore we say)*"It has invaded him to the point that everything outside of it disappears, that every contrary opinion seems to him to be error and superstition."*.

We suggest rereading comments 16, 17, 18 and 19 (SECTION V paragraph d) as it is advisable to keep in mind, from now on, the concepts expressed there.

e) SECOND LAW OF PSYCHOSOCIAL STRATEGY OR LAW QUANTUM. -We have mentioned research that has provided quantitative information on “synchronized biorhythms” in psychological crowds. We will now deal with the qualitative aspects of the phenomenon. It is important to know, first of all, that these synchronized biorhythms (presumably the synchronization occurs when the egregore or collective soul is constituted) DO NOT REMAIN CONSTANT, that is, they do not maintain the rhythm, but vary during the phenomenon.

The qualitative analysis of these rhythm variations, verified in experiments of various kinds, has allowed us to establish

establish the existence of certain extremely STABLE and repetitive STATES in psychological crowds. For example, in the SAME crowd the parameters measured on DIFFERENT occasions, corresponding to IDENTICAL STIMULI, always turned out to be the same and repetitive. This and other examples allow us to reach the following conclusion: “In every psychological crowd, brought together by a phenomenon of collective soul or egregore, collective behavior is conducted according to a causal relationship that we call the Quantum Law of psychological crowds.”

This law is developed in five “phases” that correspond to the five most stable “states” of the psychological crowd. Its formulation for the use of the Psychosocial Strategy is as follows:

QUANTUM LAW OF CROWDS

FIRST PHASE - GENESIS OF THE EGREGOROUS (MAHAPASÚ)

VERIFICATION: A synchronization of biorhythms is measured and verified.

SECOND PHASE - HUMAN LEVEL OF THE EGREGOROUS (PASÚ)

VERIFICATION: The measured biorhythms correspond to human physiology.

THIRD PHASE - SUBHUMAN LEVEL OF THE EGREGORE (SHEI-DIM)

VERIFICATION: The measured biorhythms do not correspond to human physiology.

FOURTH PHASE - AVALANCHE EFFECT

VERIFICATION: By discharging the energy it is verified that the collective behavior follows an animal behavior pattern. The Avalanche is analogous to the “stampede” in animal populations.

FIFTH PHASE - EXTINCTION OF THE EGREGOROUS OR CLOSURE

VERIFICATION: Decomposition of gregarious behavior; deconcentration of the crowd; recovery of individual behavior; etc In all cases the absence of synchronized biorhythms is verified.

The Quantum Law begins to govern when the egregore is "born": this is the first phase "genesis of the egregore". Starting from the 1st phase, the two immediately following phases can develop, 2nd and 3rd, and closure occurs, 5th phase, "after" arriving at any of them, 1st, 2nd, 3rd phase. But if the 4th phase, an avalanche, is reached, it is not possible to cause the closure without first producing an effect of IRREVERSIBLE PSYCHIC ENERGY DISCHARGE, during which the crowd is left "uncontrolled" outside the egregore.

To reach the closure of the phenomenon or extinction of the egregore after any of the phases: 1st, 2nd, 3rd or 4th; a complete "change of state", corresponding to such a phase, must occur in the crowd.

The passage from one state to another, from an "energetic" point of view, that is, psychophysical energy, whatever it may be, operates as a "change in level" or "jump", similar to what occurs in "changes". of state" of matter studied in Thermodynamics. For example, water, from its solid "state" (ice) jumps at 0°C to its "liquid state", and from this it jumps to its gaseous state (vapor) at 100°C. But as long as the temperature does not reach the "fixed point", for example, the boiling point at 100°C, the change of state does not occur, not even at 99.9°C; but as soon as it reached this temperature, the matter changes state abruptly, in a jump. On the other hand, as can be seen in the graph of the variation of water temperature as a function of time, Fig. 1, during the change of state the temperature REMAINS CONSTANT (segments AB and CD). That is to say, for example, until the water has completely evaporated, the temperature remains constant at the "fixed point" of 100°C.

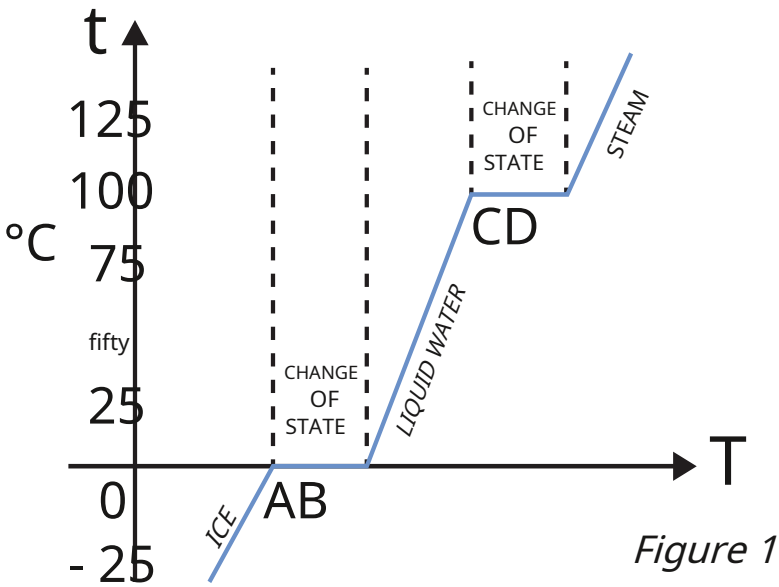


Figure 1

In an analogous way, the change of psychological state occurs, measured in its energetic parameters as we will see, which expresses the change of phase of the Second Law. This characteristic of the LEVEL LEAP and the fact that the "energy" seems to be emitted or transmitted through HOW MANY (from the Latin quantum = quantity) of energy or particles called UEVAC, has been the reason why we called the Second Law "Quantum Law of Crowds".

We must highlight that the 1st, 2nd, and 3rd phases of the quantum law correspond to transformations in which an "ENERGY ACCUMULATION" takes place in the egregore, which is why we call these "positive" phases. The 4th and 5th phases correspond to "ENERGY DISCHARGE" of the egregore and are considered "negative". But, it will be said: what do we understand by ENERGY ACCUMULATION and ENERGY DISCHARGE? It is necessary, before continuing with the interpretation of the Second Law, to answer these and other questions with some concepts of psychophysics.

f) ELEMENTS OF PSYCHOPHYSICS. -From the investigations Corresponding studies have led to the conviction that the phenomena of gregariousness, typical of the pasú and the lost virya,

They must be interpreted within the framework of a PSYCHOPHYSICS. This conviction is based mainly on the fact that the phenomena of gregariousness, as well as other PARANORMAL psychic phenomena, present all the characteristics of natural phenomena that are usually defined based on the physical-mathematical concepts of FIELD and ENERGY.

Therefore, the problem lies in knowing what that "psychophysical field" is like and what the "psychophysical energy" is.

In order to advance these investigations, the SS, through the AHNENERBE INSTITUTE, has developed the theory that we apply in this dissertation on the Psychosocial Strategy.

In principle we must accept the existence of a GREAT FIELD called PSYCHOSPHERE that surrounds the Earth and completely penetrates it. Strictly speaking, it must be said that the Earth, as well as its atmosphere and all related substances, are found "within" the psychosphere, which exists a priori of this arrangement of matter that we call "the world."

The psychosphere is, according to Hyperborean Wisdom, one of the "bodies" or "veils" of the Demiurge Jehovah-Satan and its metaphysical nature is discussed in section VIII. We also note that the psychosphere is related to the traditional pantheistic concepts of "soul of the world" (ANIMA MUNDI, etc.)

It is in the "great field" of the psychosphere where the "psychophysical" field of gregarious or collective psychological phenomena must be located.

Regarding "energy", it is convenient to make a distinction between "psychic energy" and "psychophysical energy". The name "psychic energy" must be retained for individual, especially unconscious, psychic processes and elaborations, and can be assimilated to the traditional concept of LIBIDO. "psychophysical energy" is that which intervenes in the collective phenomena of gregariousness that we are studying and in many others,

including ALL ACTION OF THE PSYCHOSPHERE ON THE INDIVIDUAL. Psychophysical energy, which intervenes in all reciprocal interaction between man and the psychosphere, is quantum in nature and is called “psychophysical energy quantum” or UEVAC or the UNIT OF psychophysical ENERGY.

The uevac completely fill the psychosphere (which means ALL SPACE) and each one of them has a NON-COORDINABLE POINT in the current four-dimensional space. These non-coordinatable points, which are found in the CENTER of each uevac, have the unusual property of being indiscernible, that is, equal; with absolute equality. The absolute identity between two things contradicts PRINCIPIUS IDENTITATIS INDISCER-NIBILIUM, LEIBNIZ's principle of identity of indiscernible things. This philosopher starts from the erroneous belief that the material world has been created by God and by virtue of its perfection, PERECTIO DEI, no two things could exist the same. According to Leibniz, God would not have created the same thing twice.

Hyperborean Wisdom, on the other hand, affirms that the material world has been “ordered” by the Demiurge Jehovah-Satan and that the principle of the “absolute individuality of the SIDDHA outside of matter,” as we conceive it, demands BY OPPOSITION the violation of the Leibniz's “principium”. We will discuss this issue and the PARADOXAL character of the uevac in section VIII. In the meantime we will continue with the psychophysical concept of the uevac.

We said that the uevac has an indiscernible point. This means that, although the uevac occupy different places in space, they all have a common point for which there is no distance between one and the other, since they are all the same point (the paradox is worth it). This property allows us to explain numerous paranormal phenomena such as, for example, the “instant transmission” of messages in TELEPATHY since in reality there is no “transit time” of the information, since THERE IS NO DISTANCE BETWEEN ONE POINT AND ANOTHER, NO MATTER THE MORE DISTANCES. LET THEY BE (worth the paradox).

We attach an appendix with the entire uevac theory for those who wish to delve deeper into this complex topic.

Returning to the question posed at the end of the paragraph, it is convenient to divide it into two questions that we will answer separately.

1st. What is meant in psychophysics by ENERGY ACCUMULATION IN THE EGREGOROUS?

In the 1st, 2nd and 3rd phases of the Second Law, the crowd gives up psychophysical energy to the psychosphere, which is "accumulated" in a collective entity, egregore, according to a law of crystalline symmetry (from which the laws of common crystallography) so from the point of view of psychophysics, the egregore is strictly a PSYCHOCRYSTAL. This law, as occurs with the associations of macromolecules in a common crystal, says that "1+1=1 greater" that is, "a unit of energy added to a unit of energy is equal to a unit of greater energy."

The egregore is then a "capacitor", which is charged with psychophysical energy, in which all members of the crowd participate. However, the egregore, being part of the psychosphere, follows an "archetypal arrangement" that determines its nature, its form, its behavior pattern, etc. We will try to explain it. Dr. CG Jung states that gods and myths are "archetypal representations" with "archetypes" themselves being a "hypothetical, non-intuitable model, like the behavioral pattern of biology."

The archetypes would be common to all humanity and their genetic nature would make them transmissible by inheritance. That is to say, Analytical Psychology limits us to the field of biology with this hereditary "individual collective archetype."

When using the concept of the psychosphere, on the other hand, we consider an archetypal plane external to man, but common to

all (collective) by the properties of the uevac energy, where the Archetypes of the things existing in the world underlie. We thus distinguish between “Archetypes”, of the Psychosphere, and “archetypes”, personal.

The Archetypes are the key to the “creation” of Jehovah-Satan, that is, to the “ordering of material chaos” that the Demiurge carried out when “giving birth” to the sensible world. They are equivalent to “ideas” of the Demiurge, which are “materialized” through the unit of uevac energy and the irresistible force of his Will which is called World Time. We will also return to this concept in section VIII.

The Archetypes of the psychosphere are the “support of qualities” of existing things, the collective archetypes of the unconscious being mere human correspondences of those. Dr. CG Jung called these external Archetypes PSYCHOID.

To complete these concepts we will say that the Unitary Archetype, from which all Archetypes are structured, is the uevac unit. The uevac are present in everything that exists, including the Archetypes of the psychosphere. They support every ponderable portion of matter from atoms or subatomic particles to complex organizations such as an animal or a man.

Due to these properties of the psychosphere, we said that the egregore “behaves like a capacitor, accumulating psychophysical energy from the crowd,” but “it follows an archetypal arrangement external to the crowd, which determines its morphology, behavioral pattern, etc.” The thing is that, in these cases, the egregore not only “responds to the form” of the Archetype, but also becomes consubstantial with it, providing it with uevac substance and vivifying it. The egregore thus constituted is “independent” of the individual archetypes of the crowd and behaves as a dominant Archetype of the psychosphere. This property of acquiring “life independent of the individuals that make up the crowd is what explains the “change in behavior” that

It is observed in crowds when an egregore acts on them.

It is thus understood why it has been an ancient problem, but always current and typical of leaders and leaders of people, how to proceed to control in some way the collective soul or egregore of the crowds. And it is also understood that, in most cases, the egregore of the people is so powerful that when it becomes "independent", as a dominant Archetype, it causes "the appearance of a leader or boss", just as occurs in animal populations. . This “chief”, a faithful expression of the egregore or its extension, assumes power through collective “recognition” without anyone being able to prevent it.

We can affirm that there is a way to “operate” on the Archetypes of the psychosphere, proof of this is the Psychosocial Strategy, and that, in fact, this operation has been carried out since ancient times. But since the “techniques” applied belonged to the domain of priests or initiates and were secret; The modern inability to interpret the vestiges that we have of these techniques has generally led to classifying them with the dubious nickname of “magic” or “ritual magic.”

For our part, the path followed to arrive at such knowledge will be the following: the First Law establishes that it is necessary to first control the egregore and then apply the Hyperboreal Mysticism. The interpretation of the Second Law will tell us how to do it.

2nd. What is meant in psychophysics by EGREGOROUS ENERGY DISCHARGE?

We already know what it means to “accumulate energy” in the positive phases 1, 2, and 3 of the Second Law; We will now study the “energy discharge” of the 4th and 5th negative phases

We have seen that psychophysical energy accumulates in the Archetype from the beginning of the egregore, 1st phase, until it is

produces the discharge in the 4th phase, called “avalanche”. We must now clarify that this “avalanche” cannot happen if the 3rd phase, an unavoidable condition of the Quantum Law, has not been reached before.

That is to say, although it is possible to “extinguish” the phenomenon after the 1st, 2nd or 3rd phase by closing the 5th phase, to produce the “avalanche” (4th phase) it is necessary to have previously arrived at the 3rd phase. But we also said that the 4th and 5th phases were “discharge” and we called them “negative”. Why then cannot you go, for example, from the 2nd phase to the avalanche of the 4th phase and you can go from the 2nd phase to the closure of the 5th phase since both are energy discharge phases? We momentarily leave the question posed to point out some elements of judgment.

In the section we will study the pasú agitator of crowds and the SS leader, Hyperborean conductor of viryas. From this section we will advance a concept that will make clear the importance that this Second Law has for the Psychosocial Strategy; It must be kept in mind that “the 4th phase is the MOST PRECIOUS OBJECTIVE OF THE CROWD AGITATOR. Because? Because in practice it means the DIRECTED MOBILIZATION of the crowd towards the achievement of an end.”

Having highlighted the importance of this 4th phase, let us say that its main characteristic lies in the “short time” of the event. Just as the 1st phase, “egregore genesis,” is “almost instantaneous,” the 4th phase, “avalanche,” is even faster.

On the other hand, the 2nd and 3rd phases are progressive and slow; and the 5th phase is the slowest of all, and it may happen that the crowd is completely deconcentrated and yet the effect of the egregore persists. Even when the members of the crowd are very “distanced”, the herd phenomenon can persist, and, as we will see, there are cases in which extinction never occurs definitively.

Now we will answer the pending question, but we will do so with a provisional answer, since a complete understanding of the "energy discharge in the 4th phase" will only be achieved after studying the next sections. The explanation of why it is necessary to previously reach the 3rd phase for the avalanche discharge of the 4th phase to occur is as follows: "When a crowd forms a collective soul or egregore, 1st phase, it accumulates psychophysical energy in a mutual exchange with all members. This accumulated energy "grows" while the crowd goes through the 2nd and 3rd phases. If the accumulated energy IS ENOUGH, and only if it is sufficient, a THRESHOLD is accessed that allows the change of phase from the 3rd to the 4th and the avalanche. . If the energy is INSUFFICIENT, the threshold is not reached and the avalanche of the 4th phase does not occur, although closure, 5th phase, and the extinction of the egregore can be obtained.

This inflexible aspect of the Second Law can be better understood if we take into account that the avalanche of energy obtained in the 4th phase is a residue in the wake of a phenomenon typical of animal populations known as STAMPE. Precisely, the 3rd phase must be accessed INDEFECTIBLY because in it the egregore vitalizes a zoomorphic or anthropozoomorphic Archetype, SHEIDIM, whose behavior pattern is subhuman or animal and whose biorhythms, measured in the crowd, present a REGRESSIVE TURNING. Under these conditions it will happen that a certain STIMULUS provokes in the crowd a REACTION corresponding to the STAMPEDE of the animal herds; This will be the "avalanche" discharge of the 4th phase.

All these explanations about the meaning of the Second Law and its different phases will be better understood using an ANALOGUE model that allows a symbolic "visualization" of the phenomenon. This is what we will do in section VII through the graphic analysis of the Second Law.

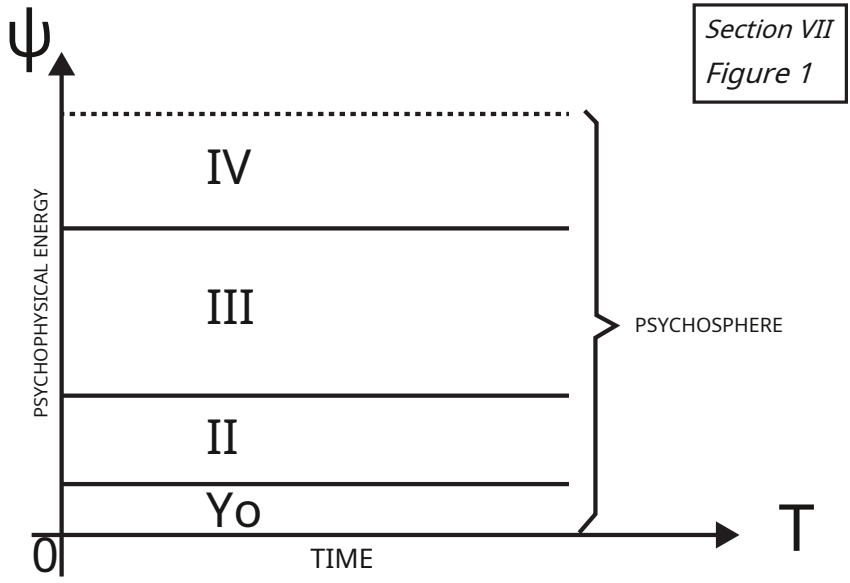
Ahnenerbe ("Society for Research and Teaching on German Ancestral Heritage"). - It was a German pseudoscientific entity formally established by leaders and ideologists of the German National Socialist Party. He oriented his activity towards archaeological, ethnological and anthropological expeditions in South American countries such as Brazil and Argentina, as well as in Tibet and the Caucasus.

SECTION VII

GRAPHIC STUDY OF THE SECOND LAW

To graphically represent the Second Law we have thought it convenient to use an orthogonal Cartesian coordinate system. But since we are interested here in the QUALITATIVE ASPECT of the gregarious phenomenon, we choose to eliminate all quantitative reference to the figures and values obtained in the measurements and use an ANALOGICAL QUADRANT. This quadrant will allow us to make analogue representations of the Second Law that are very evident and suitable for understanding our expositions.

a) - THE ANALOGUE DQUADrant



Section VII
Figure 1

On the x-axis we have conventionally represented time (T). This “time” should be understood as “collective time” or world time, that is, the time measured by the clocks of the members of the crowd.

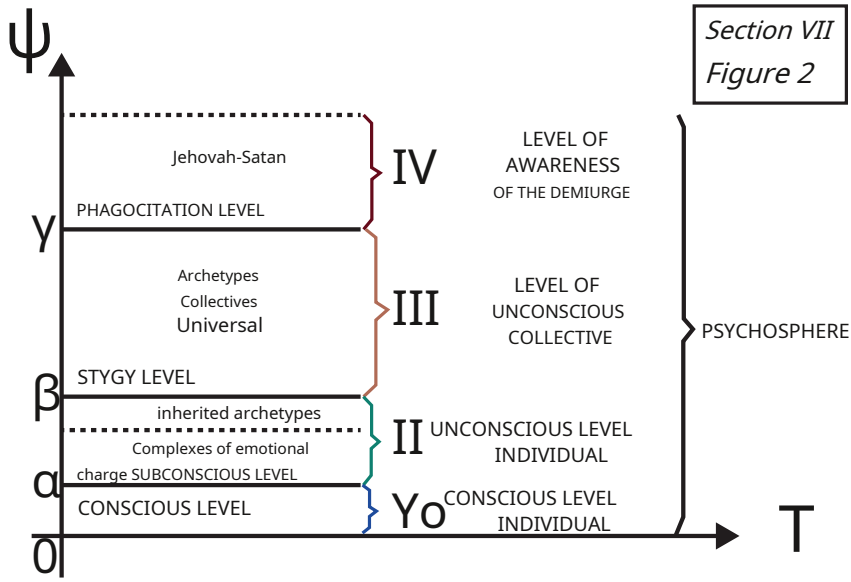
The ordinate (y) axis will allow us to appreciate the levels of psychophysical energy that the collective soul or egregore reaches and will be called the ψ (psi) axis with the symbol of the energy unit uevac.

Certain FIXED LEVELS of energy that exist in the psychosphere have been indicated with parallel lines, but keep in mind that these are ANALOGICAL representations. See figure N°1.

We distinguish four “zones” or “geometric places” in the quadrant, marked I, II, III and IV, which constitute four “planes” of the psychosphere. Separating each zone is a straight line that represents a FIXED LEVEL of energy or “plane level”. Let's look carefully at figure N°2. The first level (I) is analogous to the individual consciousness of the lost pasu or virya.

The second level (II) corresponds to the individual unconscious of the lost pasu or virya. It can be seen in figure N°2 that this second level is divided by a dotted line. This line divides the individual unconscious into two zones, one “closer” to consciousness called the personal unconscious and another, analogically “deeper,” which corresponds to the individual collective unconscious, that is, to the set of inherited archetypes and their “place.” psychic.

The third level (III) symbolizes that part of the psychosphere that we call**UNIVERSAL COLLECTIVE UNCONSCIOUS, that is, a psychic plane that is COMMON to all men since it is superimposed on the Stygian line to the individual unconscious and allows “mutual participation” between both planes**. Although the psychosphere permeates everything that exists,**It is only through this third level that the psychic, unconscious “contact” is made between the Demiurge and the pasu.**. This third level**is the seat**



of the Archetypes of the psychosphere (also of the "collective memory"as we will see)**and, naturally, where the egregores dwell**.

The fourth level (IV) is part, only a part to respect the analogy in the quadrant, of the level of consciousness of the Demiurge. **It is the plane of "God" for the Pasú**Therefore, the perception of this level of energy is what is usually called NIRVANA. We do not believe it is necessary to warn about the danger of getting in "contact" with level IV, number of JEHOVAH-SATAN, since when crossing the level PHAGOCITATION occurs, which is, in practice, a formidable SUCTION of PSYCHIC ENERGY (PSYCHIC NOT PSYCHOPHYSICAL) from the reckless step.

Between levels I and II, on the level line, there is a "dark zone" graduated "α" (alpha) on the ψ axis. This area resembles the rapport that the two individual planes, conscious and unconscious, present at the border (α). It is a mixed zone called the subconscious, the first stage of the "I" during sleep.

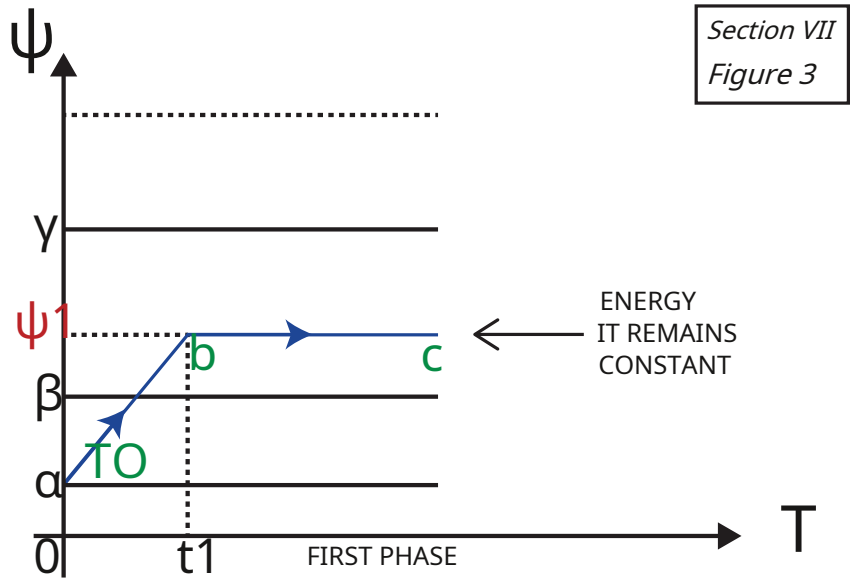
Between levels II and III, on the level line, there is another dark zone, a little larger than α, graduated as “β” (beta) on the ψ axis. **This area symbolizes the rapport that the two unconscious planes, the individual and the collective, present in the pasú.**. When the dark zone β is CROSSED, parapsychic phenomena of precognition, telepathy, etc. occur. Also passing through β is that the egregore or collective soul operates.

Between levels III and IV, on the level line, there is a dark area graduated as “γ” (gamma) on the ψ axis. It is the phagocytation zone, where the Demiurge feeds himself with his own creation.

b) - GRAPHIC REPRESENTATION OF THE SECOND LAW

Let's start with the 1st phase: “genesis of the egregore”.

See figure 3.



Section VII
Figure 3

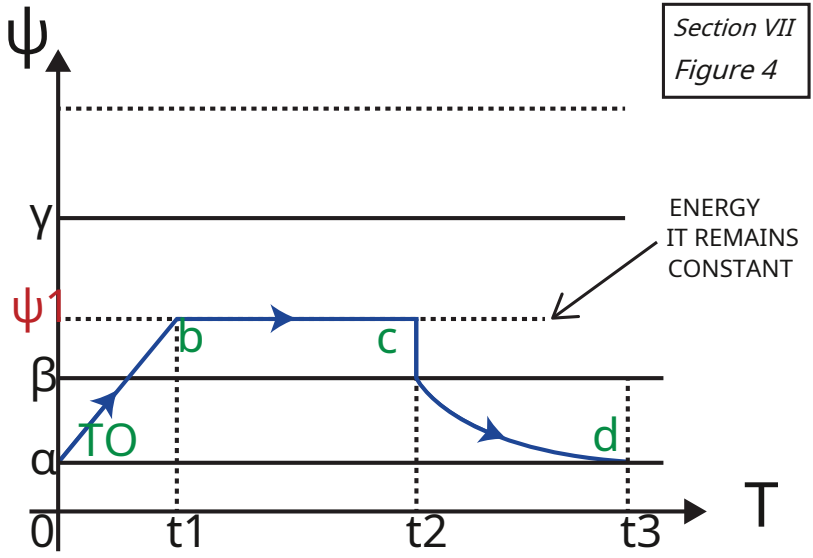
We verify that the phenomenon begins from the subconscious level (α) and in a very short time (t_1) the egregore is formed when the energy level ψ_1 reaches a stable "state". The first phase of the quantum law is thus fulfilled, verifying that, as long as a change of state does not begin, the energy level remains stable over time.

The ψ_1 state of the egregore is called MAHAPASÚ because in it it presents a "superior" (more "evolved") pattern of behavior than that of the pasú as a consequence of "activating" the Universal Archetype of the pasú.

Being "the human" our standard of comparison, we must agree that this state is the most "highest" that an egregore can reach, since it is the closest or most immediate to the human level. And this is really so because in the following phases the egregore descends in the archetypal hierarchy (evolutionary regression) until it forms an animal entity.

If in the representation of the first phase, figure 3, when the crowd has reached the ψ_1 state, we cause the extinction of the egregore through the 5th phase of closure, figure 4, we verify that the discharge is slow, almost as long as the time it lasted the mahapasu state. Extinction is complete when the energy of the psychological crowd reaches the α level of individual consciousness, or subconsciousness, at which point the members "regain" the personal control that was in the power of the egregore.

Before continuing with the study of the 2nd phase, let's define the lines of the graph. Each line AB, BC, CD represents a continuous variation of energy associated with a change of state, which is why each of them is called "transformation"; The arrow indicates the direction of the transformation.

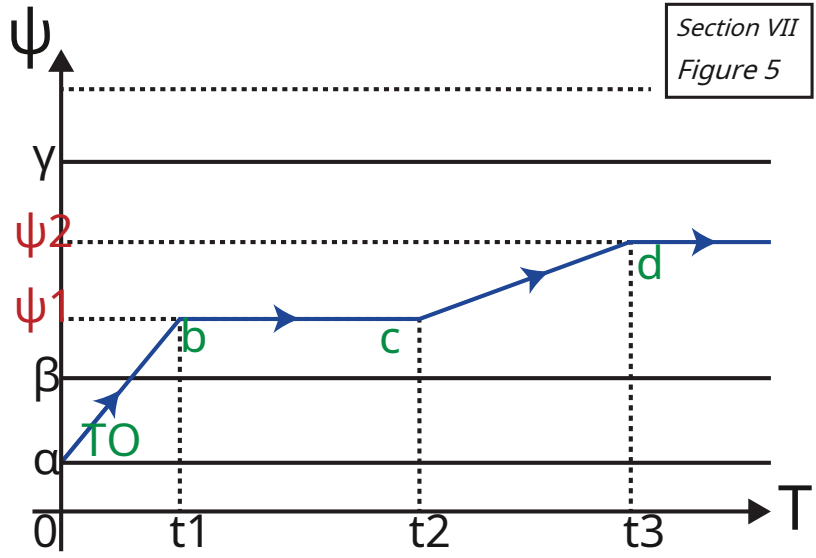


FIRST PHASE AND CLOSURE

The mathematical analysis of functions says that if as the abscissa (T) increases the value of the ordinate (ψ) increases, the function is INCREASING; and that if as the abscissa (T) increases, the value of the ordinate (ψ) decreases, the function is DECREASING. Therefore, transformation AB is "increasing," transformation BC is "constant," and transformation CD is "decreasing." The slope, expression of the "speed of variation", is the derivative $\frac{d\,\psi 1}{dT}$ and his sign indicates whether the function is increasing or decreasing.

Therefore, because in increasing functions the slope is positive and in decreasing functions negative, we call the 1st, 2nd and 3rd phases of the law positive; and negative to the 4th and 5th phases as we will see.

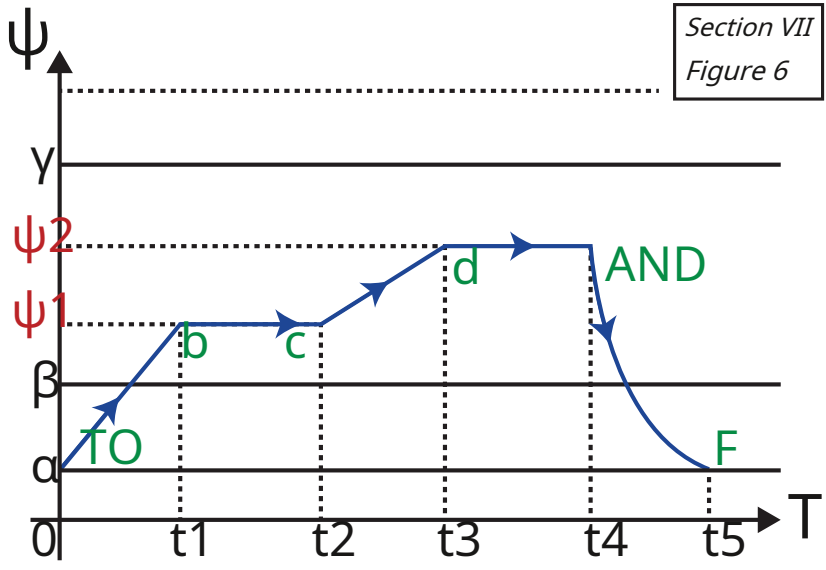
Let's consider the 2nd phase of the law. The egregore reaches the human state (pasu) by slowly ascending level in the 2nd phase. See figure 5. Upon reaching the level, the egregore retains the human characteristics of the pasú. This state is extremely stable, perhaps the most stable of all and for this reason it is somewhat difficult for the change of state to the 3rd phase of the law to occur. When the crowd reaches the 2nd stable phase, the agitators



Section VII
Figure 5

FIRST AND SECOND PHASE

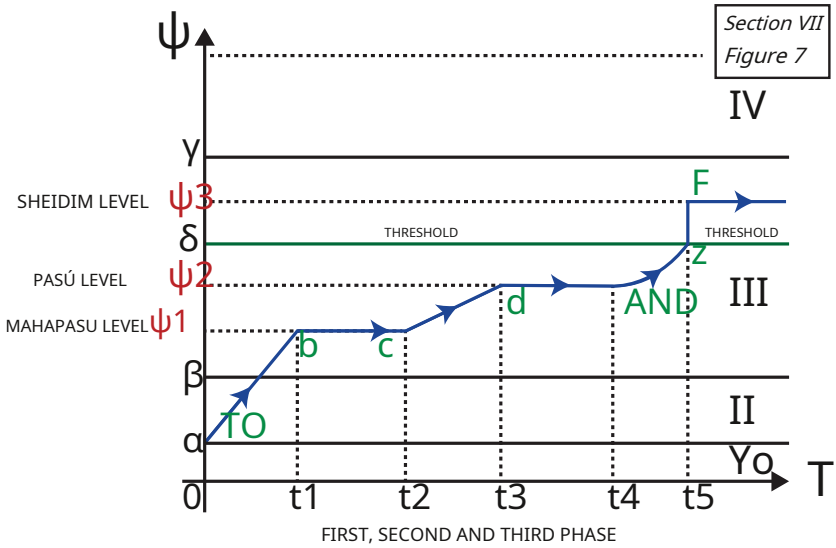
The authors usually say that “it is hard” or “soft”, alluding to the difficulty or ease of altering the very stable second state. **From the ψ_2 level, closure can occur**or change to the 3rd phase.**The extinction of the egregore or closure is represented in figure 6**.



Section VII
Figure 6

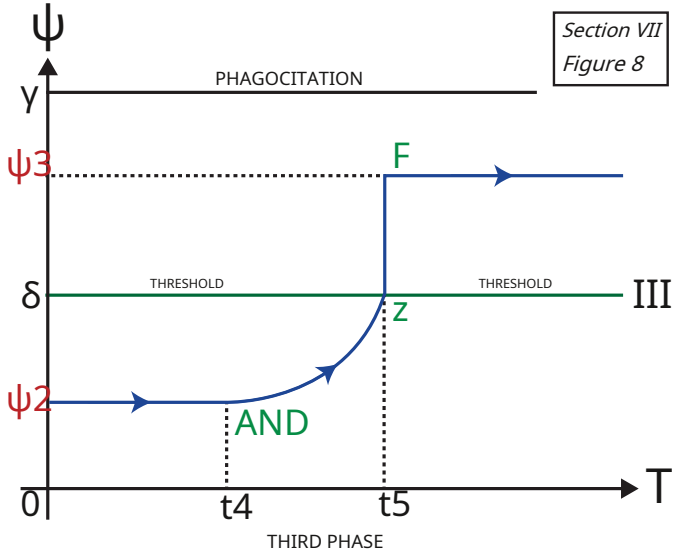
FIRST, SECOND PHASE AND CLOSING

But if from the ψ_2 level, the egregore assimilates energy to move to the 3rd phase, the corresponding transformation can be observed in figure 7.



The change of state occurs quickly, EF transformation, as can be seen in the short time (t_5 - t_4) used. The stable state is obtained when reaching the level ψ_3 in which the energy remains constant. It is convenient to observe the EF transformation in its environment in order to appreciate the influence of the threshold on the change of state. For this purpose we will have a graph that covers only zone III. See figure 8.

To interpret this transformation, it is convenient to consider the line EF as divided into two parts EZ and ZF. Thus we can say that the egregore, which was stabilized in the 2nd phase of the law, slowly increases its energy level without the possibility of reaching a stable level for the 3rd phase. But upon reaching a level δ (delta), called the threshold level, a sudden growth occurs that places the egregore at the constant level ψ_3. The graph shows that at elbow Z the slope, that is, the speed of growth of the curve, varies, presenting from there, segments



to ZF, an almost vertical piece that allows it to adopt a very high level of psychophysical energy ψ_3.

The threshold is a fence that must be overcome whenever you want to access the 3rd phase of the law. But the THRESHOLD LEVEL is not always the same, it varies from one egregore to another and depends on multiple psychophysical factors such as: the number of members of the crowd, the level ψ_2, the dominant Archetype, telluric factors (which we will already study), etc

The only “fixed points” of the psychosphere, if there is anything that can be considered that way, are the constant levels (α, β, γ) and these are “surrounded” by a dark stripe. The threshold, however, can be placed at any level ABOVE the constant transformation DE, figure 7.

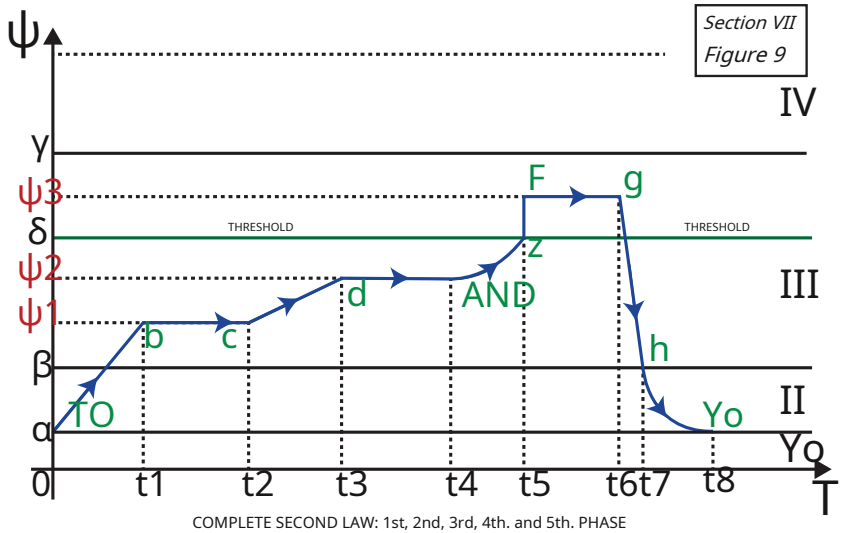
We already know that the level of the threshold is variable but we have not yet explained what the existence of the threshold is based on. We will do it now keeping in mind that this is one of the most important concepts of the Psychosocial Strategy.

The threshold is generated by an ARCHETYPICAL METAMORPHOSIS that occurs when the egregore passes from the sheidim level, that is, from the human to the subhuman or animal level. This does not mean a RE-REPLACEMENT of the Archetype but rather an ARCHETYPICAL METAMORPHOSIS and, on the ductility of the Archetype "activated" by the egregore, the CLOSENESS or FARTH of the threshold depends. For example, in these reasons lies the convenience of using not only anthropomorphic images for the deities, but also zoomorphic ones and in the best of cases a mixture of both since, in this way, the "evolutionary distances" that separate the pasú are bridged. of the simple animal, facilitating the archetypal metamorphosis.

An archetype thus formed (a sphinx, a minotaur, etc.) is a powerful key to CLOSER the threshold and exert great control over the crowd. This, and many others, have been secrets that have always remained jealously guarded by priests or initiates who acted on the psychology of the people. In the section we will return to the threshold and its determination.

Returning to figure 7, let us observe the constant level ψ_3, reached in this**3rd phase of the law, which we call SHEI-DIM**(mixture of animal and man).**The egregore here is inevitably "animal". This means that the collective biorhythms "return to animal rhythms" and that the collective behavior of the egregore is typical of the animal kingdom.**. In these conditions it is feasible to provoke the avalanche of**the 4th phase, that is, the change of state that is characterized by an instantaneous discharge of energy**. An effect that, we have said, is a reflection of the "stampede" phenomenon typical of animal populations. It is precisely necessary to reach the ψ_3 level for the egregore to acquire the animal behavior that makes the avalanche of the 4th phase possible.

It can be seen in Figure 9 that it took a time t_6, sum of the previous times, for the egregore to accumulate the energy ψ_3, sum of the energy levels of the 1st, 2nd and 3rd phases. But this energy accumulated over the long time t_6 is discharged almost instantaneously.



COMPLETE SECOND LAW: 1st, 2nd, 3rd, 4th. and 5th. PHASE

mind in a very short time (t_7 - t_6) which explains the name "avalanche effect" given to the 4th phase of the law.

It is not necessary to insist that such "discharge" is carried out on the crowd itself, the physical expression of the egregore, and that the 4th phase means "CROWD IN DIRECTED MOVEMENT". Of course, "directed" to the extent that the orders and purposes of the mobilization have been implemented PREVIOUSLY, since once the avalanche occurs, just as in an animal stampede, the crowd is left uncontrolled, left to the "will." " of the egregore.

Let us verify, figure 9, that the 4th phase is an almost vertical "transformation" that concludes at the β level, the border line between the universal collective unconscious and the individual collective unconscious, the change of state that the Second Law considers in its essence happening AUTOMATICALLY. 5th phase as extension of the egregore and closure of the phenomenon.

Likewise, in figure 9, we can confirm that the 1st, 2nd and 3rd phases each consist of two transformations, one of

variable energy and the other constant energy. In fact, phase 1 is represented by AB and BC; the 2nd phase by CD and DE; and the 3rd phase by EF and FG.

On the contrary, the 4th and 5th “discharge” phases each consist of a variable (decreasing) energy transformation. It can be seen that the 4th phase is represented by GH and the 5th phase by HI.

Example of the 4th phase of the Law (avalanche effect)

Baghdad. - (September 11, 2019) At least 31 people were killed and more than 100 were injured in a “human stampede” during the traditional annual “Ashura” pilgrimage to the Iraqi city of Karbala, which commemorates the death of Imam Hussein, grandson of the prophet Muhammad, in the year 680 after Christ (AD).

THE MYSTIC OF THE RUNES

The primitive Germanic or Teutonic language already inherited a word “rún”, much earlier. While its immediate meaning is “letter,” to a person from the German Iron Age, it means much more. It has only been relatively recently that we understand “letter” as a simple typographic character, and it still persists to give it “message” as its meaning, and this, coincidentally, is more developed in the way of thinking that Germanic languages (English, German, etc.) imply. .). Etymologically “letter” comes from the Latin “littera”; but let us not forget that, among Latins, it also means "letter" or "missive" and that, with this meaning, letter appears, for the first time written in Spanish in the year 1140 and that this meaning is still preserved in banking "bill of exchange". Therefore "rún" - from the plural "rúnar" - truly indicates: "Message, mystery of knowledge" ... something that few initiates in higher wisdom know well.

The rectilinear line is the instinctive one in man to leave a marked “message”, with a hard material on another less hard one (since the curvilinear one is more delicate and laborious to make). Messages must be left on durable materials and, instinctively, it is understood that scratching is more indelible than painted. Man knows that what is sharp can defend him better than what is blunt and carries sharp weapons, making it logical that, with these “tools,” he writes anyway.

If there is an abundance of bone or wood, they are (for a certain duration of the message) easier to work with than stone. In the original area of the rune, the Danish, wood is an available material. But wood has grains that must be "differentiated" to avoid "confusion with the message" and therefore, rectilinear paths are inclined or vertical, avoiding horizontality.

A conifer is “useless” to mark, having birch trees; but these, in turn, have a shell that comes off in horizontal rings or rhytidomas, which “disables” the horizontal line even more; In addition to the fact that the tree (in general) “disguises” better, as the horizontal scars of its root or bark grow, due to elemental plant physiology. The runes, therefore, “avoid the horizontal line (as well as the curvilinear one), since the curved surface of a trunk does not “recommend” it.

A right-handed person writing in front of a tree, on its trunk, has an easier (and safer) job if he draws from right to left and, from here, the primitive runic writing is carried out that will last by custom (and mystical ritual) after , even on other materials.

The Phoenician alphabet (and those derived from it, including the Iberian) have apparently identical manufacturing strokes, but these nuances of absent horizontality already persuade of a fundamental difference between the alphabets (name of the first letters) and the futharks (same case) proto-Germanic.

Archeology has already proven, indelibly, that primitive runes originate in Denmark. It is necessary to distinguish (very briefly) various periods of runic writing, (varying features in number and appearance) since they cause confusion about their “birth”. The Ibero-Etruscan alphabets, derived-interrelated with the Phoenician, confuse some authors who defend that, in the pristine contacts of Germanic tribes with Latin ones (to JC; region of Lakes Major and Como), the former “take the idea” of the latter. ; and this origin would invalidate the later one (equally inaccurate), which originates the runes in the translation that Bishop Ulfilas (4th century AD) remade of the Bible, to “Christianize” his Germanic people of the lower Danube (the Visigoths or Goths). West of the Danube) he translates the Bible, using-inventing a Gothic alphabet of 27 letters, of which 19 or 20 can be researched, originating from uncial Greek; 5 or 6 of a modified Latin and only 1 or 2 of authentic runes. But Gothic, and other languages

Previous Germanic texts are already different from the primitive runic, in their writing, even though they end up supplanting it (and making it, each time, more secretly sacred, in the face of this true religious persecution). Even Gothic, as is known, evolves repeatedly over the centuries (Anglo-Saxon, Anglo, Teutonic, etc.) but... It was not even runic in its origins!

The runic language and its religious writing persist sacred and primitive, increasingly located in the geographical area that gave it origin and to the north of it; and it takes refuge, until its last vestiges used in Scandinavia at the beginning of the 19th century, in a modality of 16 letters originating in the 8th century.

The runic is an “alphabet” (futhark) totally different from the other European ones. Their letters have a very different order; each one has its own special numerical value; It bears a mythological name (either from divine genera, animals or plants; from natural forces or phenomena; from sacred objects of daily life in the proto-Germanic cultural sphere). It's a futhark, in short!...

The inventor (or inventors) of pristine runic writing not only knew the characteristics of the bark of a tree (as a preview of many other traits of a practical man, who rationally conceives the meaning and purpose of his work), but, With his linguistic genius and artistic talent, he accompanied a very strong religious feeling; since the proper, significant names of each of the runes are closely related to very ancient features of the (Germanic) religion, as has been said... And this, Nor does it occur in any other alphabet (including the Semitic ones) known until now! the date!

The patient work of philologists has not yet elucidated what reasons led to the ordering, as it appears, of the proto-Germanic futhark. Even in letters that, due to their shape, recall letters from Mediterranean alphabets, the same order, sound, or symbolism is not carried out... The study of such a symbolic “alphabet” requires sensitivity, erudition and work; considering me

limited, I stick to “opening a door” in the interest of others more gifted.

The 24 traits are grouped into three “öttir” of eight letters. Each and every one has a magical meaning, which undoubtedly gave a transcendent meaning in its application; If they were marked with great care, they conferred special powers on the object that carried them. The magical intention “recommended”, engraving them in a non-visible part (inside of the ring -*“alliance” that the woman wore as she needed protection in marriage*-;inner part of the shield clamp; weapon blade -*that from the sheath would go into the intimacy of the enemy's body*-;inner surface of fibulae and clasps; etc.); since, in the “visible” parts the runes were “public”, indicating mere belonging; regardless of whether or not they have bathed in sacrificial blood.

These traits are grouped into four qualities of effects: Protective runes that ward off danger; medicinal runes; Bitter Runes that cause damage and Victorious Runes.

According to their subject they are classified into:

A) Runes of Higher Beings

1.- Rune of the Gods. It is the Rune “Tir”, which represents the God Thyr. Symbolizes Honor. It will originate “t” and “d”.

2.- Rune of the Aces. Rune “Anse”, “Ans” or “Ansur”. will originate the A".

3.- Rune of the Superior Man. Rune “Ing”, for the God Ing.

4.- Rune of the Giants. “Thurs” rune.

5.- Rune of Humanity. This rune can be classified in the next group. In some periods it was double according to sex; will originate the “m”.

B) Runes of Divine Animals

1.- Rune of the Auroch (bison). “Ur” rune. It will originate the “u” and the “v”.

2.- Rune of Anta (elk). “Ilhs” rune.

3.- Rune of the Horse. It is the Rune “Ehar” or “Eah”, name of the horse of the sky god Tir.

The first are Bitter Runes. The last one related to that of Water and that of Day, is symbolism of Creation, Genesis, etc... That is, protector of the mother, etc...

C) Runes of Divine Plants

1.- Yew Rune. Rune “Yr”. Symbolizes honorable death in combat or sacrifice.

2.- Rune of the Fir or Birch Tree. “Biarkan” or “Biork” rune. Origin- the “b” and “p” will appear.

3.- Rune of the Fruit Tree. “Peorth” rune.

4.- Rune of the Aquatic Leek. Rune “Logr” or “Lag”. Also symbolizes water (the Sea). It will give the “I”.

D) Runes of Natural Phenomena

1.- Rune of the Good Year. Rune “Jara”.

2.- Rune of the Storm. It has three meanings; the Rune of Hail, symbol of natural death; the Rune of Rain and Life; and both reunited in the Rune of Snow, which is a joint Rune of Life and Death or “Hagal” (The Hagal-rune of their fallen). It will originate the “h”.

3.- Rune of the Sun. “Sygil” rune. Represents the Victorious Sun (Sieg in German is Victory). She will say “s”. As the sun is “eaten” in Ragnarok or Twilight of the Gods, by the wolf Fenrir, later the Rune of the Wolf was derived from the Rune of Victory or

Combat Rune. The “reinforced” Solar Rune originates the well-known “swastika” (by bringing together four uppercase gamma letters) that represents the immortal force of racial life. The “ygil” rune also represents the god Thor, with his lightning and thunder.

4.- Rune of the Day.

5.- Rune of Ice. Rune “Is”. It will give the “i”.

E) Runes of CULTURAL AREA(The first two can be included in the previous group).

1.- Rune of Disease (Abscess). “Ken” or “Kaun” rune, that is, ax and torch, as instruments of injury and healing. It will give the “k”.

2.- Rune of Doom (Necessity and Slavery). Rune “Neid” or “Naud.” She will give the “n.”

3.- Rune of the Chariot. “Rad” or Reid rune, as from the wheel of the car. She will give the “r”. Being the frequent home chariot of the Germanic, where he transported the eternal fire and the family gods, this rune is also the Home Rune.

4.- Rune of the Gift (Gift). “Geofu” rune.

5.- Rune of Wellbeing. (Delight and Consolation). “Wynn” rune.

Likewise, the first and last runes of the “futhark” are considered cultural in scope, that is:

6.- Livestock Rune (Goods, furniture that can be purchased, conquer, work, etc...) It is the Rune “Fou” or “Fe” that will give “f”.

7.- Rune of Inheritance. “Odal” or “Odalan” rune, for Odón or Wotan. He will give the “o.” This rune represents inherited property; everything that arises from the ancestors - education, ideas, etc... (in German Ahne is ancestor and Ahnung is opinion, criterion) - as racial continuity, as a divine gift of blood.

To finish, I prepare the primitive “futhark”, the translated names. Each group of eight runes is an “öettir” and I suggest you meditate on the fact that, taken in order (1st, 2nd, etc....) within each group, there is a relationship that is not difficult to deduce:

Cattle, Bison, Giant, Aces, Wheel, Illness, Gift, Welfare; Storm, Doom, Ice, Good Year, Fruit Tree, Yew, Elk, Sun; Gods, Fir Tree, Horse, Humanity, Leek, Heroic Man, Day, Heritage.

RUNIC SYMBOLS